THE MISSIONARY HERALD

VOLUME CXVIII JUNE, 1922 NUMBER 6

ENOCH F. BELL, *Editor* *Asst. Editor*, FLORENCE S. FULLER

WATER POWER AND MISSION WORK

ANGOLA, West Central Africa, is the mother of rivers. From her hills and plateaux flow great streams north and south, east and west. Some, like tributaries of the Congo, flow into the Atlantic; others, like the Zambezi, search out the Indian Ocean. The Cunene, shown on our cover, rises near the heart of the Board's West African Field and flows southward through the Galangue country, where our new station is located. The Cutatu, seen in our frontispiece, rises close by the Cunene, but chooses the northern route instead. It is more turbulent than the Cunene. Each serves a useful purpose, however, in our mission work.

Being rich in water, Angola is potentially rich in many products of value. In soil, in grazing facilities, in climate generally, she can well be called the Argentina of Africa. Under proper governmental guidance she should become one of Africa's most civilized sections. This fact spells opportunity for the missionary as well as for the colonist; for the missionary sees in Angola's natural resources a rare means of native education, and an earnest of self-supporting native Christian communities in all parts of Central Africa. We little wonder that he gives so much time and energy to agricultural and industrial work in behalf of the native people. We now understand why he should be so urgently requesting supplies of machinery, plows, tools and turbines, not to speak of industrial and agricultural experts from America.

The Cutatu Falls are the hope, industrially, of our Dondi Station, which in turn is the hope, educationally, of the entire mission. When the mission first decided upon a central station whither its choicest students could be sent for the highest grade of work possible in Africa, it chose a location where water power was abundant. And now after years of waiting the mission is seeing a turbine installed and electric lights placed in the school and farm buildings, in the shops, and in the residences of Dondi. Soon, too, the power from the falls will be turning the wheels of the industrial department where the boys and girls are taught trades, will be grinding the corn at the mill, running the printing press, and assisting in a thousand ways in the practical training of choice native leaders, not only for our own churches and schools in Angola, but also for all walks of life wherever that Ovimbundu race of "traders" goes. Both evangelization and civilization may well be the vision before the missionary in Africa who possesses and uses the water power of Angola.

Turkey in Turmoil

THE situation in Turkey does not improve with time. Mustapha Kemal broke the united front of the Allies a year ago when he signed with the French a secret treaty, under which the French were to withdraw from Cilicia, and the Kemalists were to recognize French authority in Syria. At the present time the Kemalists seem to hold the balance of power with the Allies, who are unable to establish an understanding between Turkey and Greece or to agree upon a policy that will protect the Armenians and the Greeks or satisfy the Turks.

The Conference in Paris over Near Eastern affairs has suggested that the protection of the minority populations within the bounds of the Turkish Empire be committed to the League of Nations. If this policy is adopted by the Allies and accepted by Turkey and the League, a considerable sum of money will be required by the League to effect an organization in Turkey that will afford ample protection for the Christian populations and permit them to live in peace and safety. It is well known that the League of Nations has no resources upon which it can draw for this purpose. Therefore the question has been raised as to whether the United States might not furnish the League of Nations with the necessary capital in order that it may accept and execute this responsibility. In what better way could the United States serve the cause of humanity and peace?

If the Kemalists are established in Constantinople as the *de facto* Turkish government, they will probably ask first for recognition by the nations of the West, and very likely they will also ask for admission into the League of Nations. Well might the Western nations withhold recognition until Turkey guarantees the protection of the minority populations within its boundary, and recognizes the authority of the League of Nations as the representative of the Allies to plan and execute such measures as may be necessary to establish in a protected area Christian minorities.

The Paris Conference has discussed at length just how much of Europe would be reassigned to the restored Kemalist Government. If, as appears probable, the Government is to be established in Constantinople, the least they would accept would include the Chatalja lines, from twenty to thirty miles north and west of Constantinople, which were the last lines of defence at the time of the attack of the united Balkan States against Turkey in 1912. If, however, Turkey is permitted to extend her European boundary beyond these lines, we can hardly expect them to be content with anything short of Adrianople, her ancient capital, from which Turkey was driven in 1912, but which was later recaptured.

The Kemalists and Missionaries

THERE are indications that Kemal's Government is not friendly to missionaries. For one pretence or another the majority of the missionaries in Anatolia two years ago are now out of the country. Requests for permission for these expelled missionaries to return to their interior stations have met either with silence or with refusal. The three missionaries who were at Harpoot six months ago, namely, Miss Harley, Dr. Parmelee, and Dr. Ward, have been forced to withdraw, leaving no missionary of the American Board at the present time within the bounds of the old Eastern Turkey Mission. There are some missionaries in the Transcaucasus, at Erivan and Tiflis, but they are under a Soviet Government which is quite independent from Turkey. It has been stated that the policy of Mustapha Kemal is anti-missionary, he having suspicion of the proselyting presence of missionaries in the country. In the meantime the mis-

sionary work in Smyrna and Constantinople, with its wide environs, is being pressed with unexpected encouragement.

Liberal Mohammedans

IN Smyrna and in Constantinople there is a growing and influential body of Mohammedans who are far from satisfied with present religious and political conditions, and who do not conceal their belief that a government based solely upon Mohammedan doctrines and traditions will be incompetent to hold its own in relation to Western nations. Leaders express the opinion that the new Government of Turkey, to be reëstablished at Constantinople, must appropriate to itself some of the fundamental principles of Christianity if it would survive. These liberal Mohammedans are eager for modern education, for a larger measure of liberty of thought and action, and take a stand quite in opposition to the traditional attitude of the conservative Turks. This body of liberals is not a small or uninfluential group, but they will be opposed by the fanatical conservatives in any attempt which they may make to liberalize a Turkish *régime*. It is inevitable, however, that in the reorganization of the Kemalist Government in Constantinople the liberal element will have a voice, and their influence cannot fail to be felt.

The missionaries are in close touch with the situation and are planning their operations in harmony therewith. The liberal Mohammedans are friendly, and in many things are strongly coöperating in the inauguration of plans for a more modern development in education, and in the study of Western conditions, as well as in matters of religion. We have reason to expect that out of the present situation in Turkey there will come an increasing preponderance of liberalizing elements and forces against which the old Mohammedan conservatism will be unable to stand. The process will not be revolutionary, but success will be as rapid as the old conservatism will permit. This is not a time for discouragement, but for holding on and using the foundations which have been laid through the century upon which to rear the new structure of reorganization.

Who's Wu in China?

"WHO is right, General Wu or General Chang?" This is the question put to us by a perplexed correspondent after watching the course of civil war in China. It is a question which cannot be answered unqualifiedly; for Chinese governors do not always divide into good and bad as absolutely as, according to the Scripture record, did the kings of Israel. Rather do they reveal a mixture of motives and a variety of performance that make it difficult to rate them confidently.

So far as appears, General Wu is the better man and the truer patriot; General Chang has a shady record and a lawless ambition. China's military rulers are in the habit of maintaining their armies by what they can wring from the provinces they control, and with these armies building up their own fortunes. They are not public spirited, not national in their view. The Central Government cannot depend upon them or control them. They are jealous of one another, antagonistic to a common effort to pull the country together, a divisive force in the body politic and a chief factor in China's disorganization.

There are signs that General Wu is a man of higher type. He has shown the disposition to seek first his country's welfare and to fight her battles rather than his own. The fact that the famous General Feng, "the Christian General of China," now Governor of the province of Shensi, is a supporter of General Wu, and has contributed to his forces his own trained and disciplined army, is presumptive evidence as to General Wu's loyalty and integrity; for General

Feng is recognized as an honest, patriotic, and uncompromising servant of China. According to cabled reports, it was due to the skill and vigor of General Feng's attack that the rout of the Northern army was begun. Whether in the flush of his overwhelming victory General Wu will maintain his self-restraint, and use his advantage to aid the forces that would secure constitutional government, remains to be seen. It is said that he has some bad advisors; that he is being pressed to assume a virtual dictatorship; that the outcome of this campaign may be nothing more than a substitution of one set of usurpers and extortioners for another. News dispatches report that American residents in Peking are disheartened over the situation; but one never knows what is behind the rumors that come in these cable reports. We can only judge from what is already established while waiting for authentic reports of things more recent.

The flight from Canton with public funds of the Treasurer of the Southern Government is a heavy blow to the prestige of Dr. Sun Yat Sen and his party, and can only make still more problematical the program of the South to overcome and supplant the North.

The misfortune of this sectional strife and this battling between rival generals at a time when China should be united in securing her gains from the Washington Conference is beyond words to express. What pretext is given to Japan for delaying settlements to which she is pledged! With a collapsed Government at Peking, a relaxed civil order, a conflict of plan and program between leaders in different sections, and with the added financial drain of supporting large armies, with their interruption of business and of common life, China is in dire need of a great national leader. If General Wu is "the man on horseback," he has come none too soon.

A Time to Press Forward

IT is a surprising fact, and yet a commonplace of missionary history, that the Christian movement goes on despite all manner of political and social upheavals. Locally, temporarily, it may be somewhat blocked; but on the whole it moves forward quite undisturbed by the tumult of other events. Fresh illustration of the fact could be drawn from what is transpiring now in mission advance in Smyrna and Constantinople. In India, likewise, in the midst of the agitations of the time and in spite of their anti-foreign character, this foreign religion of Christianity is winning new approaches and some marked responses and effects quite contrary to normal expectation.

Of China too it is said, in the face of all that is indicated above as to the burdens of civil warfare and the general helplessness and disorder of her public affairs, that mission work was never so rewarding or so promising as today. From practically all our fields there is the same word: more chances than ever before; no need to seek an entrance, only to avoid calls that cannot be met; a more eager, serious, and responsive attention.

Perhaps China's sufferings and disappointments have touched into new wistfulness her matter of fact and commercial spirit, and made her more appreciative of spiritual religion. Mr. Pye, of Fenchow, reports from that huge field a general hunger for something which the people have not known in the past—a hunger which reminds him of the way Jews of old were longing and looking for the coming of the Messiah. A new society has been formed in that province, with branches scattered among its cities and towns; its initiation fee is $1, and its pledge to spend two hours a day in the hall prepared as the meeting center. They have no preaching; but they sit in quiet meditation on their life's character, and pray that they may be able to reach

their ideals of morality and goodness. In places where Christianity has not yet been preached or heard this appeal is taking hold. In one town the membership had passed the 200 mark.

There never was a time like this to push the Christian movement in China.

General Feng Once More

WE are told that General Wu's right-hand man is the Christian General Feng. This news generates a desire to know China's Stonewall Jackson. Why not send at once to Mr. John G. Hosmer, 14 Beacon Street, Boston, for a copy of our Envelope Series on this hero? Ten cents in stamps will give you this. There are a few hundred copies left.

Progress of Co-operative Work in Japan

THE *Missionary Herald* of January of this year reported at length the new coöperative arrangement entered into by the Kumiai body of Japan, the mission of the American Board, and the Prudential Committee, by which all the evangelistic work, among men, carried on in Japan by the three bodies, shall be under the direction of a joint committee of Japanese and American Board missionaries. In a communication just received, Rev. Yoshimichi Hirata, moderator of the Kumiai churches of Japan, says: "In an age of ceaseless change there is need of new and greater efforts for the extension of the Kingdom of our Lord. We sincerely pray that the friendly relationships existing between the Board and our Church may continue in the spirit and the purpose of our Lord and Master, and that our mutual efforts may greatly accelerate the victory of the Gospel."

The coöperative plan is already deepening and strengthening the fellowship in service between Japanese and Americans.

A Loss to India and the World

ON April 5, in Kedgaon, near Poona, India, one of India's most useful and eminent women died. Pandita Ramabai was the daughter, and became the widow, of men who had worked for reforms in various ways, and who believed in the education of Indian women. After her husband's death the Pandita came to Poona, and supported herself and her little daughter by teaching and lecturing, later founding an institution for the education of women, especially of Hindu widows. Feeling the need of more education herself, she went to England for a couple of years' study, and presently came to America, where the Ramabai Association was formed, which promised to support her educational work in Bombay for ten years. Severe famines made her enlarge her institutions, buy fields, and remove to Kedgaon, hoping to develop sources of income in India. In 1898 the original Ramabai Association was reorganized, and became the American Ramabai Association with its many branches.

The great home and school at Kedgaon now includes 925 women and children. There are educational, industrial, agricultural, and reformatory departments; a printing press; and a general philanthropic department for physical and mental defectives. Not long ago the Pandita constituted a board of trustees for the work, and designated as her successor Miss M. L. Hastie, an English woman, who had been her close associate. Religious, courageous, cultured, and efficient, Pandita Ramabai has rendered a great service to humanity in India.

Study India!

TWO or three years ago, when India was chosen as the field for study in 1922–23, it could not be foreseen that the theme would be especially timely. But such it proves to be in these days, when India's growing nationalism has created problems that put her

in the newspaper headlines. The text-books which have been prepared for interdenominational use offer to every church study material for all age groups. Hundreds of our Congregational churches will undoubtedly plan now for mission study classes next fall and winter.

For adult groups there is "Building with India," by Dr. D. J. Fleming, formerly a missionary in India, and now a professor in Union Theological Seminary. The book is planned for women's societies, men's groups, and groups of older young people who are ready for an advanced text-book. (Cloth, 75 cents; paper, 50 cents.)

"Lighted to Lighten," by Alice B. VanDoren, takes up especially the problems of India's womanhood, and is written primarily for the use of girls and women. (Cloth, 75 cents; paper, 50 cents.)

Rev. Alden H. Clark, of India, now serving as Candidate Secretary of our own Board, is the author of "India on the March." While this has been written especially for 'teen age groups, it will serve also for adult groups, preferring a less advanced text-book than Dr. Fleming's. (Cloth, 75 cents; paper, 50 cents.)

For Juniors there is "The Wonderland of India," by Helen M. Rockey and Harold B. Hunting. This is a text for leaders of Juniors, but may also be used as a reading book by the boys and girls themselves. (Cloth, 65 cents; paper, 40 cents.)

"A Child Garden in India," by Amelia Josephine Burr, is a gift book of poems for the younger children. It is illustrated in colors, and is published in cloth only. (75 cents.)

In addition to the text-books, there are two picture sheets, "Every-Day India" and "Boys and Girls of India," excellent illustrative material for posters and other handwork; a set of "Picture Stories" for use with Primary children, an outline map of India and a regular wall map, on which appear the chief stations of all mission boards. An India play, "Larola," is available also.

The American Board carries a supply of all these publications except "Lighted to Lighten," which should be ordered from the Woman's Board of your district.

As usual, the American Board and the three Woman's Boards are to issue a graded set of programs and stories for church school use. This year India will be the field studied. A fuller announcement will be made in the July *Missionary Herald.*

The Coming Report

WE understand that in the near future the Phelps-Stokes Commission will present a report to the public. We have no advance copy of the recommendations of that Commission, but we know that those recommendations grow out of wide experience, extensive observation, and numerous conferences. The Commission visiting Africa last year — Drs. Jesse Jones, Henry S. Hollenbeck, and J. E. Kwegyir Aggrey—had an opportune time for gathering up and crystallizing the convictions of missionaries and other leading educators of Africa with reference to methods of education. Its effect was to precipitate the opinion which had long been held in suspension and to give it expression. Certainly it had marked success in promoting coöperation between governments and missions. It gave a new impetus to existing work, and prepared the way for new undertakings. It will remain now for the boards and the churches of America and of Great Britain, who see the recommendations, to realize their significance and to assist in providing the means whereby the education of the native African can be greatly furthered. We await the report with no little anticipation.

THE FINANCIAL STATEMENT FOR APRIL, 1922

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1921	* $36,594.56	$7,390.32	$996.56	$12,465.46		$1,832.25	$59,278.95
1922	33,657.75	8,984.10	858.22	18,673.33	$6,379.65	1,692.25	70,245.30
Gain		$1,593.78		$6,207.87	$6,379.65		$10,966.35
Loss	$2,936.61		$138.34			$140.00	
FOR EIGHT MONTHS TO APRIL 30							
1921	† $431,637.50	$48,427.43	$16,131.46	$149,378.07	$8,200.00	$20,420.32	$674,194.78
1922	381,447.84	35,023.70	13,858.95	185,378.93	23,879.65	20,175.26	659,764.33
Gain				$36,000.86	$15,679.65		
Loss	$50,189.66	$13,403.73	$2,272.51			$245.06	$14,430.45

* Includes $3,443.22 received in month of April, 1921, from C. W. M. Emergency Fund of 1920.
† Includes $129,914.26 received through April, 1921, from C. W. M. Emergency Fund of 1920.

A Change in Accounting

FOR the last few months an explanatory note has been added to the statement of figures, that certain columns have omitted the receipts from the Emergency Fund of last year. This fund was set one side until the close of the books, and was then put into the Board's receipts as a lump sum. Consequently the figures of receipts this year have frequently looked encouraging, whereas the consideration of the Emergency Fund receipts for that month in the last year has proven that we were falling sadly behind.

It has been decided that hereafter the receipts of churches in 1921 will show the actual receipts, *including the Emergency Fund.*

The result of this is immediately apparent, for when the figures for this month were made up without this correction, a total gain of $115,000 was revealed for the eight months, but it was turned into a total loss of $14,430 in the entire receipts for eight months when the Emergency Fund appears, as now, in its rightful place.

Let us now face this situation. Eight months are gone and the summer coming on.

This is the time of year when we would have the right to worry—only worrying has no place in the psychology of the Christian. We state the facts, pass the good or bad word along, and depend upon our friends. If the process of stating and passing is somewhat intensified from now on, they will understand.

Our task for the last third of the year is to close up this gap and match the unusually large receipts of the same period last year. Can we do it? Of course we can. Will we do it? That remains to be seen. If you, as a church official or member, want to do something, then use your influence to see that pledges are met and transmitted regularly (quarterly preferred) to the Board. Ask for a checking-up process by the church treasurer before the summer break up. If you, as an individual, want to help, as doubtless you have done many a time, then we commend most heartily our new "Kingdom Investments." By this arrangement, you can have your gift apply on work of a fascinating character in one country (China, Philippines, India, Africa), and at the same time have it count on the apportionment of your church and on the budget of the Board. For those who can give in sums of $25 and upwards, this is the best way. Will you not write for our leaflet of information entitled "Kingdom Investments" under the American Board?

PROMOTIONAL AGENCIES IN CONFERENCE

By Rev. JAMES E. McCONNELL, D.D.
Associate Secretary of the Commission on Missions

A MEETING of representatives of the promotional agencies of twenty-four denominations was held in Atlantic City, April 25–26, 1922. The Northern Baptist Convention and the Methodist-Episcopal South were the only important bodies that were not represented. Two informal meetings of a similar character had previously been held. The recent meeting was the most largely attended and the most significant of the three.

NO ADMINISTRATIVE FUNCTIONS

One of the unanimous sentiments of the gathering was that the Forward Movements should keep away from administrative functions. All that was intended was to come together for the purpose of conference, and in order to derive such information as might be of help mutually so as to carry out the larger programs that have been necessitated and inaugurated since the close of the war. A member of the New Era Movement (Presbyterian) suggested that the promotional organizations ought to determine that they would not work unrelatedly. There should be a clearing house for information that might be distributed four times a year.

TWO AGENCIES MOST THOROUGHLY ORGANIZED

These are the New Era Movement of the Presbyterian Church and the Methodist-Episcopal Board of Conservation and Advance. Through the New Era Movement, the Presbyterians have raised, during the past year, $10,000,000 toward the $12,000,000 budget which they presented. At the close of their year, which ended March 31, they observed "Self-Denial Week," which helped materially to reach the goal achieved. The Movement is appealing for $14,500,000 during the year of 1922–23. The denomination gave last year for missions and benevolences $6.57 per capita. Of the contributions received, twenty-five per cent go through the central treasury of the New Era Movement, and are distributed by it to the coöperating organizations or societies, according to the percentages agreed upon.

The method whereby the Presbyterians determine their budget is interesting and instructive. First, each missionary society or board estimates and specifies in detail its own needs during the ensuing year. Then the representatives of the several boards meet and decide after conference the amount that each society shall ask. The final determination of the budget is left with an Executive Commission, appointed by the General Assembly, which consists of fifteen members, no one of whom is a member of the missionary boards. This Executive Commission determines the amount to be sought for and the percentages to be assigned to the several societies. In determining the budget for the year 1922–23 the Executive Commission continued in session for a period of five days.

The Methodist Board of Conservation and Advance is a highly organized and apparently efficient promotion agency, which has in charge the entire promotion program of the Methodist-Episcopal denomination. It has a field department, with offices (21) in every bishop's territory, each field area including 900 to 1,100 churches cultivated under the authority and with the coöperation (usually) of the bishop. Two hundred and fifty thousand dollars is expended in area work. There are 450 district superintendents, each superintendent looking after from 40 to 60 churches. There is a division of lay activities which seeks to utilize former Minute

Men, as well as to cultivate and develop their ablest laymen, so that they shall be equipped and trained to lead in lay activities.

The Board of Conservation and Advance use extensively their denominational *Advocates*, with their 300,000 circulation. The issue which contains Every Member Canvass material, just previous to the annual canvass, is offered to the Methodist ministers in quantities, so as to supply one for each family. Twenty-five thousand dollars is expended for these *Advocate* issues. They have also a Church Training Division, which supplies Missionary Education material for use in the Sunday school and Epworth League papers, as well as in the *Advocates*.

The Education Department has four separate functions: Publicity, Literature, Stewardship, and Stereopticon. The Finance Department receives all the money direct from the churches, and checks it out to the missionary societies. The cost of the amount raised by the Board of Conservation and Advance during the past year has been 6⅝ per cent. This, of course, does not include anything that the different societies may do in the way of promotion through their coöperative activities with the Board of Conservation and Advance.

In connection with a discussion of the criticism of the Forward Movements, on the ground that they are seeking too exclusively to raise money, it was asserted emphatically that money constitutes the dominant thinking of the American people. It is their ruling passion. Therefore the emphasis on money by the church should continue to be the most prominent feature in our promotional activity, although it should be accompanied by spiritual uplift and inspiration.

PROGRAMS AND RESULTS

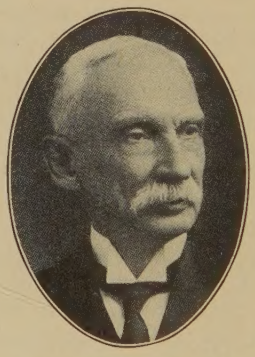
Some of the programs are inclusive of all the ends sought since the war by an awakened and aggressive church. The Moravians and the Church of God are the only denominations which do not primarily stress the raising of money. On the financial side it was disclosed that the movements had secured in cash and pledges (some of the latter for three and five-year periods) from sixty to eighty-eight per cent of the total amount sought.

SOME OBVIOUS CONCLUSIONS

The Forward Movements have rendered a distinct and notable service to the denominations that have authorized and organized them, the most important aspect being the unifying of the churches with reference to the whole task to be undertaken. There appears to be some question, however, as to whether some movements might not properly and profitably broaden the scope of their activities so as to obviate the criticism that is often directed against them, to the effect that they are too exclusively engaged in securing money. It was suggested that the remedy in this connection would seem to lie in more effectively emphasizing, through speakers and the printed page, the great causes for which the funds raised are to be expended. It was also suggested that the distribution of literature on industrialism and a warless world might more generally be undertaken by these movements. The Forward Movements have apparently intensified a certain aspect of denominationalism, and care should be taken to guard against any undesirable outcome in this direction. Furthermore, the pastors of the churches should be constantly consulted in the formation of plans and the preparation of programs, and pains should be taken so as not to even seem to bring before the churches and their ministers anything that they might come to look upon as a program which they are expected to sign on the dotted line.

THE PASSING OF A PIONEER

WHEN the Board, fifty years ago, decided "to enter nominal Christian lands for the purpose of illustrating to the eyes of the Romanists a true Christian unity," it chose for this delicate task men like Schauffler and Clark, and the two Gulicks, Luther and William. The two former went to Austria, the latter pair to Spain. William had but recently returned from South America, where for three years he was a self-supporting lay missionary, endeavoring to prove "to native and foreigner alike that a business man need not surrender his religious principles in pursuit of his vocation." Because of his knowledge of Spanish, and because, being the son of a veteran missionary of the Board in Hawaii, he was, as the records say, "thoroughly imbued with the missionary spirit from infancy," he was chosen for the task in Spain over others who applied. He and Luther—with their brides—landed in Spain in February, 1872, four years after the promulgation of the constitution granting religious liberty. Luther was obliged to leave within the first decade of service, but William was able to round out forty-eight years of labor in Spain, and to retire in 1919 at the ripe age of eighty-four. He died in Boston, April 14, 1922.



WILLIAM H. GULICK
Missionary to Spain
1872-1919

Dr. Gulick's letters and articles in *The Missionary Herald* from 1872 to years beyond the Spanish War suggest the story of his struggle in Spain. That he had no easy task is known to all who understand the difficulties of religious work in lands dominated by superstition and a decadent priesthood. Turning the pages of the *Herald*, we read of the opening of the stations at Santander and at San Sebastian, and the erection of other "lighthouses along a stormy coast," as he used to call them. We note the mobbing of the hated Protestants, and other "incessant persecutions;" the attempts made upon his own life, and the splendid faith and devotion of those few evangelical Christians who, in the glow of a new faith and love, braved the violence of the people of that fanatical section of Spain. It is a story of patience and perseverance, of courage and faith. Possibly the most interesting chapter of his life in Spain was that in which he was engaged with his wife, Alice Gordon Gulick, in the founding and development of the Institute for Girls, at Madrid, the work of which is now carried on at Barcelona, under the auspices of the Woman's Board of Missions.

Mr. Gulick was a missionary true to the traditions of a noted Christian family. A chain of churches and elementary schools across the north of Spain links together at this moment of writing a goodly number of William Gulick's children in the Lord. Many staunch Christians today in Spain would testify to his formative influence in their lives—some of them Catholics, led into a better understanding of their Saviour; others independents, who were snatched from the verge of atheism and placed upon the Way of Life by this quiet, Christian missionary. What William Gulick said fifty years ago in his first report might well be quoted as his life message today: "So the work has progressed, but not without hindrances."

THE LIVINGSTONE LETTERS

LETTER NO. 3[1]

KOLOBENG, 25th March 1851

MY DEAR BROTHER CHARLES:

How fares it with you? I long to hear, but month follows month like wave upon wave and no epistle from you. I do not blame you, for I know not your circumstances. But my heart often turns toward you. If this reaches you let it provoke you to good works. I think you don't require to be provoked to love. I am sure I don't, for my heart always warms to overflowing when I think of you.

I am in difficulties, and find relief in sitting down and telling you a few of them. Don't lose patience now, my fine fellow. Listen to my sorrows, and then pray for me. It seems certain we must leave the Bakwains. Their country is undergoing a process of desiccation, and our fine flowing Kolobeng, to which I could once run down and fill our frying-pan with fish in five minutes, scarcely affords us water to wash our clothes. There is no other fountain in their country to which we can go, and as the parts adjacent do not yield even native grain, neither we nor the natives can live.

We returned from Kuruman, whence I wrote you about a month ago, and found most of the people looking dreadfully ill and famished, the gardens burned up by that fierce sun, and all fainthearted by the dreary prospect of another hungry season before them. Sechele tried gardens about ten miles higher up the Kolobeng, and failed there also.

And now where are we to go? On the South and East we have bloodthirsty Boers; on the West and North, arid desert. A dry and thirsty land. Only by such exertions as we made in forcing a passage to the Lake can we get to the North at all. And there we have the African fever. Read the medical history of the Niger Expedition by Dr. McWilliam and you will see what that is.

Poor Africa! if I take my family with me, a father's heart alone can imagine the yearnings of soul which I have. Shall I bring them back again? Fancy them all cut off, and my enemies, for such I have, saying "he is written childless by his own foolhardiness."

Our fourth child was born after returning home last year. An epidemic was raging among the people here, at the time of her birth, and when a fortnight old she caught it, and in six weeks was carried off. Now, had we remained away till the epidemic, which carried off great numbers of Bakwain children, had subsided, there is a probability, humanly speaking, that she would have been spared. Yet our good mother-in-law and others coolly insist that we killed the child.

To me their talk is nothing, but to Mary, to whom it was uttered, it is something for brooding over—the assertion—and she feels in-

[1] Copyright 1922.

clined to believe it. The secret is, our father-in-law made a great noise about discovering the Lake (Ngami) when he had set matters a little to rights after reaching the Kuruman; but he stuck at the Kuruman, and I suspect feels a little sore at having the honour taken away by a poor fellow like myself. Then we have a brother-in-law called Robert—a good young man, I believe, but erring in feeling himself somebody because he is somebody's son. His mother has prayed earnestly for him, and had some vision or assurance at his birth that he would do, what would he not, for Africa. She promised to tell me about it, but finding out that I am rather sceptical on some such points, she never did. She sometimes has said "*he* will not be afraid to go beyond others," etc.

Unfortunately the honours which have been awarded me make some feel as if these were so much abstracted from themselves or their favourites. And the plans which I was working out without the least intention or hope of making a noise in the world lead them to believe, almost, that there will be nothing by which they can gain *éclat* left for them to do.

Robert came out with the idea of doing a great deal for Africa by means of science, a knowledge of the arts, etc.; but after four years' Government service he has come to the conclusion that he must take another course. His sweetheart jilted him, too, which tended to bring down some high imaginations. These things act like a nail in the heel of one's shoe. They make a little sore. I don't tell you the whole, only enough to ease their pressure at the time I began to write.

That which perplexes me most is the state of the Bakwains. Will the seed we have sown vegetate? Will it be choked by weeds? Are we leaving them to perish eternally? In my inmost soul I love them, and yet there is nothing lovely in heathenism. They are enemies of the Lord Jesus. O how can I best advance his cause by going or staying? I would endure anything for them. But will he not be more honoured by my carrying his name into the regions beyond? Think of the large rivers flowing on for a thousand years and no cross of Christ held up to the view of the perishing thousands on their banks! And how beautiful are rivers! And the river of life, what a sight will that be! Pray for us. I incline to go on into the dark continent, but cannot say I have much sympathy, on the part of any, in my movements. Don't advert very pointedly to the family hearings of the difficulties. O I wish to be permitted to hold up the torch of life to the benighted interior, but how cold are all my services! I always feel most intensely when preaching to the people, but fear it is mere animal excitement and not love to souls and Christ. But there is a little desire to honour Christ I know too. Pray that it may be increased, and the spirit of prayer. May God be gracious to you in your work, and strengthen your hands continually. I hear your friend Finney (Dr. Charles G. Finney) is in England. May he do much good.

Mrs. L. is much improved in health since I last wrote, and all our children are well. Robert is an intelligent lad, considering his opportunities; clever enough, as his father thinks, for one only five years of age, but a great deal fonder of play than books. Agnes is very volatile, and Thomas is a famous talker, although only about 20 months old. Are we too proud of them, seeing we have no other company in this wilderness? We have no news here—the only thing in the shape we get from the native press is like the following: "Two brothers went out to drive away some lions which had killed three cows. The younger was seized by a lion and the elder lost his presence of mind (a thing which rarely happens to a native), and ran up to the beast and knocked it with the butt end of his gun, saying, 'Let my brother alone! let my brother alone!' The animal left the younger and bit the elder so badly he died today." And then think of him dying in darkness and the light shining near him. Am I guilty? If I had been more earnest with him could I not have compelled him to come in? We have an awful responsibility to bear, Charles. Do you feel it? Had the elder brother caught the beast by the tail he could have scared it off.

(Two sentences omitted because signature is cut out.)

Your publishers will have a good deal to shew in industrious plagiarism. As you have a great idea of American talent, etc., I wish I could provoke you to send me some specimens. I have none of Barnes' works, though I have read some of them. Daresay you don't need a broader hint!

Thanks for your offers. I shall respond in time. A wolf ate up our only sheep, during the night; and the men have just returned from a distance with the oxen, which were taken to drink. Have not yet heard about an agent in Cape Town, but will write as soon as I do. There is but little doing in this country at present. A sort of spiritual deadness prevails all over it. Address, D. L., care of Mr. Davis Arnot, Colesberg, South Africa. Kind love to Miss Ingraham or Mrs. L., whichever she is, and to yourself, from my Mary and self.

We shall not want meat, for Mr. Oswell has 15 horses with him, and will catch eilands for us.

26th April

Received your two letters a few days ago, but preparation prevented my adding a word till now, two days North of Kolobeng. We send this back. One of the letters is dated 9th August, 1850.—(WILLISTON)

The other is not at hand. I am much gratified by them. Will write you as soon as I can. May the Lord bless you. Mary salutes you kindly. Glad you are not tinged by American prejudice, delighted, that's more; you will have little pleasure from this, but one cannot always write finely and interestingly. D. L.

To Rev. Charles Livingston, 46 Almada St., Hamilton, Lanarkshire, Scotland

GOLWENI, OF UMZUMBE

By a Friend in Africa

THIS is the story of Golweni, one of the grand old men of Umzumbe. He passed away on the seventeenth of this month (February), and was laid to rest on a hillside near his home. A hundred people stood silently by as the body was lowered into its grave; but this was only a part of the throng, which had for days been coming, from far and near, to say good-by to the dying man.

At the head of the grave stood Phineas, the oldest son and heir. Phineas marched to the grave with a double-barreled shotgun over his shoulder, and stood at-arms throughout the ceremony. When a chief dies, it has been the custom for ages past, among the Zulus, for his successor to stand at the head of the grave with an assegai in one hand and a shield in the other. The shotgun was the civilized expression of that ancestral custom.

GOLWENI

When Golweni died, at set of sun, a thunder storm rolled up; and the next day, the day of the funeral, the sky was overcast, and the whole country was veiled in mist. This among the Zulus has always been known to happen when a good man dies! There was no screaming, no tearing of the hair, when Golweni died, for it was a Christian who had passed away. Men from the Umzumbe church made the neat board coffin, and covered it with black cloth. The same loving hands wrapped the body in a shroud and lifted it into the coffin. Poles were cut from the bush close by. With long straps made of cow hide, the coffin was bound to the poles and carried a quarter of a mile to the little church. It was a weird procession which wound its way through the bushes, singing hymns, and the great heathen world looked on and wondered.

In the church there were many long speeches and much eloquent testimony to the triumphant life of Golweni. When finally the coffin was lowered into the grave, and the words "earth to earth, ashes to ashes, dust to dust" were pronounced, the family, one by one, threw bunches of wild-flowers (mostly yellow) onto the coffin. Those who had no flowers picked up lumps of earth, spat upon them, and threw them in. Then the grave was filled, and that little company in the bushes scattered to kraals, or to Christian homes, to talk and think much about the great adventure of the Christian life.

Overlooking the spot where Golweni chose to be buried is the great "Wedding-Feast" Mountain (Mt. Imbamkulu). At its base the Umzumbe River flows. Between the river and the hillside where the grave was dug is a broad, rich valley, watered by the Umzumbe. It was this valley that Golweni and his wife ploughed and planted and weeded and reaped for twenty years. It was the mealies (Indian corn) they raised there which paid off the installments on the 1,100-acre farm of which Golweni was the proud possessor. They were poor in those days, and there were nine babies; and the African sun beat fiercely down upon that valley, but that sturdy old Zulu couple never flinched. Each year the valley below the house was planted and reaped, until the Government dues were all paid and the Title Deed was in their hands.

Golweni was born a heathen. He was a polygamist, with three wives, when he at last came out as a Christian. His conversion was not accomplished in a day. It took years of preaching by American Board missionaries and by evangelists before the Gospel struck through all that heathenism and touched the dark heart.

But it was always thorough business with Golweni, and when at last he made the decision, there was no halfway about it. He gave up his precious Utywala (beer) and never touched it again. Still, he could not become a church member except as the husband of one wife. What to do with his other two wives was the biggest problem. God helped him solve that. His first wife (Phineas' mother) became a Christian, and asked that she might be released and go to Umzumbe Mission Station with her five children. This was granted, and Golweni helped to support Maqunda. The second wife grew tired of butting up against such a positive old character as Golweni, and at last she asked to be allowed to go home to her people. There remained now only Mambuyana, the wife who worked beside him in that cornfield, and who stood by him until she died, about three years ago. Having now only one wife, Golweni joined the Odeke Church, a branch of the Umzumbe Church, becoming its first member.

With characteristic energy, and with the help of only one man, furnished him by Mfundisi Bridgman, his old missionary, Golweni set to work, and built the first church to be erected at Odeke. The walls were made of wattles and poles, and then plastered with mud. The roof was of grass, but that little church started the work at Odeke, where a church with brick walls is now going up.

It was the same concern for the work of the Lord which led Golweni, two years ago, to give to the American Board a church site upon his farm. Knowing well the uncertain character of his sons, and determined that God's work should not suffer after his death, he gave to the American Board six acres of beautiful land, enough not only for the church site, but sufficient also for an evangelist's house and his gardens. When the Government Surveyor returned from staking off the land, he exclaimed over the beauty of the spot, and remarked that every inch of that six acres was fine land.

It is a quiet and wildly beautiful spot off by itself, and not far from Golweni's house. Truly "A green hill far away." From the top there is a glorious view, right up through the valleys, almost to Umzumbe Mission Station. On the right the grand old Mangquzuka Mountain looms high, and at the base of the hill the Umzumbe River takes a caressing turn, and gurgles and ripples night and day. Round about, bush and heathen kraals, and African wilds, on and on.

Sometime ago Golweni expressed the wish that a small brick church might be erected on the land he had given to the "Amelican Bodi," and he had said that he hoped he would live to see it there. A gift from a friend in America had made it possible to go forward with the brick making. We are glad Golweni had the satisfaction of seeing those all finished before he died.

It was strange that Golweni should meet his death while actively engaged in God's work. He was chopping down a tree with which to make a sled for carting bricks for the new church when the ax slipped, and cut a deep gash in one knee. Fever, agony, blood-poisoning followed, and soon used up the vitality of the old man.

As soon as he realized that he was going, Golweni called his sons and daughters to his bedside—eighteen in all. He bade them place their hands upon him, and as they knelt beside him on the floor, with most earnest

GOLWENI AND HIS TWO FRIENDS

Evangelist Msilekan, Golweni, and Pastor Goba

entreaty, he pleaded with them to give up their wicked ways, to confess their sins, and to turn to God. He reminded them of how God had blessed him. In the strongest language, he contrasted the life estranged from God, which amounted to nothing, and the life with God, which brings honor in this life and eternity in heaven. He begged his children to support the church, to coöperate with the missionaries, to give themselves to God.

A little later he dictated a letter to his missionary. In this he wrote: "Dear Mfundisi, I believe this is my last letter to you, for I see that my Saviour has called me to the home prepared for you and me. I wish very much to see you, if you can be able to come." Seven miles of riding through hot valleys and over rugged hills brought his missionary to his side. After prayer and talk about the things of God, Golweni gave his final instructions about his Will and Title Deed. The missionary replied: "Golweni, I will do as you have said. I will carry out all your instructions."

Then the old man said, "Thank you, Mfundisi, I will be glad."

He never spoke again, but passed peacefully away twenty-four hours later.

Just once his daughter saw his lips move, and leaning close, caught the words, "Hallelujah! Hallelujah!" Did he hear the angels singing? Did he see Jesus? Oh, that we might know what he saw, that rugged old Zulu upon the floor! Anyway, it was Golweni's crowning day. He was hearing his "Well done." He had found a fairer place to worship in than that little mud-walled church down the road.

WHAT IS A BIRTHDAY?

An Ahmednagar Celebration Reported

WE have just celebrated our Marathi Mission birthday. The mission has been making history for 109 years now, and doubtless for 108 years, more or *less* patient secretaries on Beacon Hill have been flooded with prosaic accounts of mission birthdays!

Sunday morning, February 12, was a bright, snappy morning, with plenty of sunshine and a real sting in the air. On this day all members of the mission and Christian community met together in the church for a united service; and later in the day, they asked others to share their daily meal with them.

On Monday came the big *mela*—a sort of combination food fair, baseball game, and Coney Island. Picture a large, open space with an arena in the center. As you approach the arena, on one side are various eating booths, where Indian sweets and fruits are for sale, while on the other side there are various kinds of side shows for the amusement of the spectators. In the arena there was, first, a game of "atya patya," the great Indian game for boys. Later on, there were group games: in one corner the older girls held forth; in another, the boys had athletic events; while the little tots helped things along in their corner of the field.

After all, what is the significance of such an occasion? It is, first, a day when all members of the Christian community draw closer together. It is natural that, in any community, there are many influences which tend to separate folks instead of drawing them together. Particularly in India is there a strong clan feeling. The slightest ties of relationship bring heavy responsibilities. On such an occasion as the mission birthday we forget that So-and-So comes from Chanda, while another man comes from Vadala. We are all one in a common Christian fellowship. We all rejoice that American Christians felt the call to come to India to tell about Jesus, and that they were so generously supported by the American churches. We do not forget the great souls who labored here so long, and who have passed beyond. It is a day when their self-sacrificing devotion comes home to us in renewed measure, inspiring us to a deeper consecration.

Again, the mission birthday affords a wonderful opportunity for the Indian Christian to express his religious joy through social fellowship. America has about six national holidays; Hinduism has about four times that number. India is a great land for festivities. Weddings are a matter of days, not of hours. Thus it is that when Indians accept Christianity, it is imperative that they fully realize that the Christian life is a joyous life.

Finally, it is a day of taking stock: not merely of retrospection, but also of anticipation. Of course there have been mistakes in the past, just as there have been moments of great achievement. How to go forward so as to make the most of the opportunities that are awaiting us, that is the challenge. We live in stirring times, with conditions constantly changing, and we can no longer look to precedent as our rule and guide of life. We have no choice but to explore new paths, to forge new implements, to create new policies. In doing so, however, it is incumbent upon us to look back reverently upon the struggles and triumphs of the consecrated missionaries and Indian Christians who laid the foundations of the Church of Christ in India.

Let us thank God that they lived and conquered!

CONSTANTINOPLE TWENTY-ONE YEARS AFTER

Comparisons Noted by an American Visitor

YOU may be interested in hearing some of my impressions of Constantinople at present, as compared with my first visit twenty-one years ago.

The city, which used to seem very cosmopolitan, is now even more so, owing to Allied occupation. There are soldiers from all kinds of colonies and races—Sikhs and Punjabis, Moroccans and Abyssinians, Algerians, besides many types of European-born British and French soldiers. There are about 40,000 Russian refugees, many of them with distinctly Mongol faces, which adds to the picturesqueness of the place.

One fact that old residents notice is that the dogs are still conspicuous by their absence, though a few of them are creeping in. The increase in street cars, autos, trucks, and busses has somewhat speeded up the rate of travel, and makes the Galata Bridge even more of a mess than before. Imagine these motor vehicles mixed in with horse vehicles, and then a few ox-carts and buffalo carts thrown in, with an occasional *hamal* carrying a piano box or a bundle of iron pipe twelve feet long, trying to wedge his way through, and you have a situation that is interesting. I hold my breath most of the time when riding in an auto, but as a matter of fact I have not seen an accident in the month I have been here. They do have traffic-cops on the busiest corners, to flag autos and street cars, but the pedestrians pay little attention to them, and scoot across the streets in all directions.

There has been a saying that when a Mohammedan walks across Galata Bridge arm in arm with his wife, the millennium will have come. That must be wrong, for the sight is not infrequent, and we still wait for the millennium.

I have been living, this time, over in Scutari, on the Asiatic side of Constantinople, whence one can look over on the European city, and up the Bosphorus, and down the Sea of Marmora. It does an American good to see the Stars and Stripes flying over the building of the Guarantee Trust Company, and on an increasing number of ships in the harbor. Not infrequently four or five of the big Shipping Corporation steamers are here at once with food for hungry Russia and Armenia.

Business is slack, owing to political uncertainty and economic instability. One indication of the number of refugees in the city is the great number of peddlers on the streets. A cake of Austrian made chocolate, marked *Amerka* for sale purposes, retails at 3½ cents; it would sell for 10–15 cents at home. Russian refugees are making all kinds of toys and useful articles that sell for a small price. They seem to be doing well.

One cannot possibly understand the meaning of "filthy lucre" unless he has spent a few days making change here. Of course, in the depreciation of currency, Turkey is fortunate as compared with her late allies or with Russia. But there is no silver, nickel, or copper in circulation, and their place has been taken by paper scrip worth now about one and a half and three cents, and by stamps worth less than two mills. The paper of these is of poor quality, and most people carry a roll of gummed tissue paper to patch up their change sufficiently to get it off on the next person.

One of the new things in Constantinople is the American Men's Club,

which meets together for luncheon once a week, and where one can meet any week fifty to seventy-five American men, representing business, diplomatic, and philanthropic interests, and hear a live address on The Outlook for American Business Men in Turkey, Commercial Prospects at Home, or Salvaging Russia. Last week I attended a luncheon of the University Club, an organization started by the inspiration of American Y. M. C. A. men here, and counting in its membership a number of college graduates of several nationalities.

GALATA BRIDGE AS IT USED TO BE

DOCTORS AND NURSES CALLED FOR

By Dr. H. S. HOLLENBECK, West Africa

THE unfortunate natives of Central Africa are not in a position to profit much by the recent notable advances in scientific medicine and sanitation. The people in general remain in complete ignorance of even the most important and far-reaching of modern discoveries. The common procedure in cities at home is familiar to all. A city of 400,000 people thinks nothing of spending a million for public health and the care of the sick, while it has the services of more trained medical men than are found in the whole of tropical Africa. Work along similar lines has been conducted in the Philippines, and, in 1919, $2,410,606 was spent there in public health work.

Over here in Africa disease is attributed mainly to witchcraft, and the treatment is primarily concerned with discovering the witch, while the patient may be neglected in his suffering. Thus a patient with an excruciatingly painful, cancerous growth was found abandoned in the woods. A little child with an infected eye, and nearly crazed by the pain, is given nothing for relief. An infant screaming with the pain of a malarial headache or backache may get no other treatment than useless cupping, which may only add to its misery. A woman in the throes of arrested childbirth may even lie dying, while the medicine man and relatives are busy divining the cause of her agony, her screams drowned by the chorus of the diviners or the beating of tom-toms. Words cannot describe the suffering that results from neglect or mistreatment of the sick in Africa.

The natives are ignorant of the cause and treatment alike of such a fatal disease as sleeping sickness, which has its painful and violent stages as well as its somnolent stage. When under observation in hospitals, patients with this disease sometimes become so violent as to require solitary confinement; and as I have never seen one in this condition in the villages, I can only guess at what happens to them.

Hookworm disease is very prevalent, but the natives know no treatment and must continue to suffer in silence. In some parts of West Africa the Guinea Worm is found. It is acquired through drinking contaminated water, and wanders about promiscuously through the tissues of the body, and in the end may produce serious abscesses. It can be avoided by purifying the water supply. The ravages of disease in some parts threaten the population with extinction, while they generally prevent the normal rate of increase, and often lower the general resistance and decrease the efficiency of the people.

In general the Colonial Governments are able to do but little, owing, in part, to the magnitude of the problems involved, and, in part, to the lack of skilled workers. The missions are able to do even less. Their funds are more limited, and some of them have not even one doctor on the staff. There is only a little handful of medical missionaries for the whole of tropical Africa. They would hardly be sufficient to meet the needs of mission work in any one of the larger colonies.

The missions of the American Board have more doctors than some other missions, yet many of their stations are without doctors or nurses, while large sections of their constituency are left without immediate medical aid. Of the few doctors in the missions, most are without adequate hospital equipment to care for the people for whom they are responsible.

The medical work is one of the most popular departments of the serv-

ice, and is often the most useful in opening up new territory and gaining the confidence of the people. It takes an effective part in explaining away superstition, and in inspiring confidence in the Gospel message. Both for the proper maintenance of the present work and for its continued extension, it is of great importance that the medical arm of the service be substantially reënforced. There should be an immediate increase in hospital equipment and medical supplies in general in order that the needs of the constituency of the missions may not be so sorely neglected. It should not be necessary to send trained teachers, with their families, into more or less remote districts without the ordinary remedies to safeguard their health, as is too often done under present conditions.

There is special need of trained nurses, who can give part of their time to the type of work involved in district nursing and child welfare, since it is not possible, with the present limited force, to give these matters adequate attention.

The training of a native medical constituency has been sorely, if not completely, neglected. A few natives have received a very limited training. Nothing has been done to train up qualified native medical men, nor is it possible for them to obtain such training in Africa. A few have found it possible to take European degrees, but the number is almost negligible, and there is no immediate prospect of any considerable increase. In view of the state of neglect that exists, it does not seem possible for missions to escape the obligation to take part in the provision of training of native medical men, and a step like that of the Zulu Mission, under Dr. J. B. McCord, at Durban, in starting a medical school for natives, seems a logical one, and deserves hearty support.

Not only is the medical staff inadequate for the needs of the native constituency, but also for the missionaries themselves, and too many of them are left without available medical aid. Parents with children are often called upon to care for serious illness without the advice of a physician, and as a result far too much extra strain is thrown upon some of the missionaries. Where it is not possible to have a doctor, it should be made possible to have a nurse.

AN OUTDOOR OPERATING ROOM

KING CHEQUETOCOLI AT HIS CAPITAL

In the Galangue District, West Africa

"If a teacher is not sent to my people I will give up my kingdom," said this king, after many urgent invitations to the missionaries to send help had been disregarded. At last a missionary visited Galangue. For the Sunday service over 500 came at the call of the king's crier. They sat under the

enormous, low-hanging trees, or concealed themselves in the shadows. More than 100 men, counsellors of the king, all over sixty years of age, and at least four over the century mark, were present. The missionary who went for a later visit said: "It is in every sense an open door. The natives are enthusiastic. The old king grew eloquent telling about the meeting in his capital village. Within a radius of fifteen miles are 16,000 adults housed in twenty-eight villages." The negro Congregational churches of America are assuming this obligation for Galangue.

LOCAL COLOR

Mission Scenes, if Not Always Mission Work

KODAIKANAL, A WONDERFUL SPOT IN INDIA

Where missionaries spend the hot season, 6,800 feet above sea level

A Missionary Daughter Going Back to Kodai

"How beautiful it all was this year! Coming back to Madura was a joy, but going to Kodai was ecstasy! That sounds exaggerated, but is not. Coming up the Ghat and seeing all my old friends again—the trailing mists on the hilltop, the familiar mountain peaks, the long, coarse mountain grass, the beautiful woods the path wound through, the far-away but certain glimpses of Kodai—I thought I should explode with joy! Those first few days I thought I never could see enough of Kodai—whether in the heart of those mossy, leafy, ferny woods, out on the lake, up on the breezy, bare hilltops overlooking the world, or following up some enchanting little stream and picnicking in some familiar spot."

The Ombala of the Galangue District

"I HAVE just returned from the Galangue country—some hundred miles south of Dondi. . . . In a radius of twenty-five kilometers are twenty-eight villages, which, according to the Portuguese Chefe of the Post, have more than 16,000 people, not including the children. . . . It is in every sense an open door. The natives are very enthusiastic, and to see them one would surely be convicted of the need. . . . I must speak of the old, dark, rocky mysterious Ombala (capital). The large, leafy, shade trees are close together and the branches

intertwine, making a solid mass, thus shutting out all light. I take great joy in sleeping out in the open in an African bush; there is nothing like it, especially under a full moon. But I would not sleep in that old Ombala one night for a fortune! I was told that heads are buried under those big rocks. The entrance to the *elombe* (king's house) is between two big bowlders, seemingly put there for the purpose. A fat person could not visit that king, his gate is too small. The small opening is again protected by two trap doors. I went in unheralded; but after about five minutes, hundreds had gathered. The old king was most interesting, and would only consent to have his picture taken when I agreed to make still another with his wives."

A Revelation

"THE Victoria Falls of the Zambezi are seven miles down the river from Livingstone. A single glance into the abyss cut my breath with the sheer awe of the sight. Imagine, if you can, a mile-long chasm less than 100 yards wide and 400 feet deep, with a mile-wide river pouring over the whole of one side in cataract beyond cataract—the tortured and imprisoned water boiling and raging at the bottom of the chasm, dashing itself to pieces against the opposing rock, filling the whole air with the sweat and steam of its agony, and finally bursting out through a crack in the rock a hundred feet in width.

"A visit to the Falls insensibly becomes an act of devotion. One receives profound impressions of infinite mystery and power—mystery of formidable abyss and impenetrable cloud; power of river and rock; power of furious titanic action restrained and controlled by the diviner power of absolute repose. Above, below, and around, the air pulses with the resounding thunder of the Falls. It would be quite wrong to call it a roar. It is not harsh or deafening, but most restful and musical; a solemn, all-pervading fullness of sound; deep organ tones that make not the air only, but the solid ground vibrate rhythmically and send a soft hush far off into the distant woods. The whole place is one of nature's grandest temples. The smoke pillars rise up as from some great sacrificial altar. The rainbow suspended above the mist may well seem, as it seemed to Livingstone, a type of Him who sits supreme, alone unchangeable, though ruling over all changing things."

A Novice in India

"HERE I am in India for a week and I haven't had a bit of curry since leaving the ship! Strange things can happen in this country, though. I didn't see the coral strand anywhere near Bombay, either. And as for elephants, there are more in Bronx Park than in this part of India. The mail is delivered regularly every day, and the mailboats from Marseilles and England arrive almost on the hour every week in Bombay. A tiger escaped from a neighboring village the other day, and was not captured for a day. The shrill whistle of the 'goods-train' (British for freight) can be heard half of the night. And night before last we were awakened by the groans and howls of a donkey almost in our back yard, being killed and eaten by jackals or hyenas, more likely the latter. One can get almost any kind of European dish to eat—even beef is quite common—but all the wheat purchased in Sholapur carries with it a tax of two or three per cent for the maintenance of the local god, Sideshwar. Yes, India is a funny place, all right; so many new things that I don't know what to tell first.

"This house is as high as a two-story building in America. This is because the ceilings are 20 feet or more high. It is built of mud—that is, walls

about two feet thick with a core of stone and an outer layer of plaster inside and out. The dining room and living room, with a broad, rounded arch between, together form a hall about 25 by 45 feet. My own little bedroom is about twenty-five feet square, so I have plenty of breathing space. The floors are all of big stone slabs, too cold to step on early in the morning. It is fairly cool every night, but in the day it gets warm enough to make us appreciate the stone floors, thick walls, and double tier of windows. The upper windows are small and up near the ceiling. It was quite a while before I discovered that the ceiling of my room was the cloth kind I had read about in Kipling, *et al.*, for it is whitewashed over so that it is hardly noticeable. The beds are draped with mosquito netting."

Settled Out of Court

"THROUGH centuries of crowding together the Chinese have learned the art of community life, with individual repression, to a degree which surprises us outspoken Occidentals. Yesterday a man who had gone down in the country for a few days returned to Peking to get his bedding and belongings, preparatory to taking up residence in the country. He found that his possessions had been attached by a young friend and fellow villager who was dissolute. Inquiring as to the whereabouts of the thief, he tried to find him, but could not. Chancing to meet the youth's elder brother, he asked where the young man was, saying that he wanted to see him. The elder brother walked with him in a friendly way to the lodging place of the younger brother. The three chatted together politely, and then the man asked the youth if he wanted to use his bedding any longer, to which the youth replied No, that he had no further use for it. The man then stated that he was leaving the city and needed it. After further conversation the man said: 'You may have some of this bedding. I will leave you one of the lighter quilts.' He then packed up the rest of it and, after further pleasantry and tea drinking, departed. When he told me, there was a twinkle in his eye, and he said, 'That was better than a row.' It was; but an American would have spoken out with directness, whereas the youth was not in the mood nor the circumstances favorable for a definite accusation. The culprit knew that he had done wrong, and only regretted that he had not pawned the duffle before the owner came. There would have been denial and fabrication. The elder brother probably would have taken sides to some degree, and the feud would have extended into the two families in the home village. As it was, the youth was more or less humiliated by the generous treatment of the self-controlled owner."

RETRAINING VILLAGE TEACHERS

By Rev. W. S. DEMING, Ahmednagar, India

THOSE familiar with the conditions in an Indian village can easily realize the temptations to let things slide and to follow in the accustomed path. India is intensely a land of traditions and customs, and this holds good for the village teacher as well as for those in other walks of life. The teacher himself has possibly studied in a village school of more or less traditional methods. Later he perhaps attended the Union Training School, where he learned to use methods in harmony with the latest developments in pedagogy and psychology. Then he goes out to the village school to put his new knowledge into effective use. Perhaps he is enthusiastic; having dreams of achieving great things. He begins work, and for a while all goes well. Then gradually he begins to feel the downward pull of the old traditions, which seek to bring him back to the good old ways of his fathers—to the learning by rote, the studying out loud, and the leisurely pace. If he successfully withstands these temptations, he is indeed a conqueror.

To help the village teacher successfully to withstand the influence of environment, the Union Training School has undertaken to hold a retraining conference each year. We have just held the first one, forty-two village teachers gathering at 'Nagar on February 27 for a two weeks' intensive course of training. Many of them had been former students of the Training School, but they had been out so long that they felt the need of freshening up, and they were hungry for the inspiration which comes from such a gathering.

They came from villages within a radius of 150 miles, most of them being picked men sent by various missionaries. Each one of them has had an interesting story. Each one is a Christian leader in his village. Without any frills, they got down to work immediately, and for two weeks the pace kept them fully occupied. Simple pedagogical theory; a certain amount of theory connected with the teaching of each village school subject; a few lectures for the benefit of the teachers themselves; and a large number of demonstrations and object lessons—this in brief was the plan of work.

In addition to this, there were a

number of special features: such as a lecture by Dr. R. A. Hume; daily instruction on how to teach the Bible; two *kirtans* or religious song services; a demonstration by a professional artist; and group games in the evening. They were a jolly crowd, entering into every phase of the work with zest, and during the "free-for-all" discussions they enjoyed many a laugh at each other's expense. The examination at the end of the second week was taken good-humoredly as an unfortunate but necessary evil.

To sit for five or six hours daily and have cold facts pumped into one is a fairly strenuous process. Since, however, there was a great deal of repetition, we can safely assume, I think, that the teachers became familiar with the simple elementary rules of good teaching. Most certainly they received a new impetus to do better work, and to be living witnesses for Christ in the villages.

This yearly conference at the Training School is in addition to the regular work of turning out trained teachers. Ever since 1864 this school has been sending out Christian teachers into the villages to teach, to preach, and to build up the Christian Church. About 850 teachers have been trained here; and today our graduates are teaching in villages all over Western India. To some this may not seem remarkable, and perhaps it isn't. Nevertheless, spending one's life doing Christian work in an Indian village is a distinct act of self-sacrifice for many. And when the completed story of India's conquest by Christ becomes known, many of the simple-hearted, consecrated, loyal village teachers will occupy a high place in the record.

A BLESSING-BLOWING WIND IN CHIHLI

By Rev. EARLE H. BALLOU, Tientsin, China

IT is an ill wind which blows nobody any good—and once in a while a wind may blow a lot of people a great deal of good. I say this despite the fact that our winds in North China are the most disagreeable feature of our life here. But to return to my text: Four years ago, during the flood time, one of our Bible-women, doing relief work, was crossing the inland sea, which then was all there was to most of the county of "Literary Peace." A big wind came up, and her little boat had to seek a lodging for the night at the first village they came to. It happened to be a place where a soup kitchen had been maintained for a group of villages. These soup kitchens were all administered, at the top, by missionaries, but no Christianity other than the very practical (and real) kind had ever been seen or heard of there.

When the people discovered this boat contained a Bible-woman, however, they became excited at the thought of actually having a chance to learn something about the strange kind of religion which sent people, including queer looking and talking foreigners, running all over the countryside—wading and swimming would at times be a better figure—with no other discoverable motive than the relief of hunger and nakedness. So they kept her as long as they could; and their welcome was such that the Bible-woman, Mrs. Lee, went back again the first chance she had.

A year ago about a dozen men from that place attended the station class at Su Family Bridge, that being our nearest church, for two weeks. Last November I spent ten days with them, conducting a class of their very own. At the end of it there were thirty-six people received into the church,

making a group of forty-eight Christians as a result of that wind storm four years ago.

In several cases almost whole families, even to three generations, were baptized. The village schoolteacher is now a Christian, and the school is so run on Christian principles that in the church's annual report it was given as a mission school! The headman of the village was baptized, and two of his sons, who formerly were often not on speaking terms for weeks at a time, are now pillars of the church. Several members of the village "band," who were always in demand for funerals, weddings, theatricals, etc., are now Christians, and the band has to look elsewhere for talent when there is a taint of heathenism about the functions at which it plays. This is no small personal sacrifice in a land where lavish and light-hearted feasting is always an accompaniment of such functions.

On the whole, what has happened in that little village—there are, perhaps, fifteen hundred people—is the most encouraging exhibition of the real power of Christianity which I have yet seen in China.

And they are not "rice Christians" either. They came repeatedly to Dr. Stanley, at Tientsin, the first year or two, asking for a preacher, asking for a chapel—or, rather, gently hinting at the eminent desirability of these things through the mediation of Mr. Whey, our minister at Su Family Bridge, twelve miles' distant. Mr. Whey went to them as often as he could. Mrs. Lee spent much time there. But they were told to go it alone so far as finances were concerned—to let their "hot hearts" shine out through a larger measure of independence and self-support than has usually been shown.

Nor did their hearts grow cold. We have obtained far larger results there for a less expenditure of foreign money, and the people have themselves given more from the start, than anywhere else in our field. Yet it is not a rich village. Last autumn was the first good crop they have had in nearly ten years; they are dependent upon agriculture for every bit of their income, save what little the women can earn during the winter weaving rush mats; and their holdings of land average not more than two and a half acres to the family!

T'ao Kuan Ying, literally "Pottery-furnace Oversee Camp," is our youngest sub-station, but I think it may well be typical of others which will deserve recognition in the not distant future.

NEWS FROM THE MISSIONS

CONSTANTINOPLE

There is a most interesting development relating to the missions' coöperation with the Gregorian Church in the matter of training of the clergy. The leaders of the new school of religious education have been approached unofficially, to see whether they could not help the clergy when the time comes for the latter's resumption of their work. The need for able religious leadership among the Gregorians is very great, because of their having suffered so terribly from atrocities; they must now rehabilitate their work. Very little reflection on such a request makes one rub his eyes. Here is an opportunity for Americans to take a part in training the leaders of the Gregorian Church. There may be some puzzling details, however, to be worked out before such a plan can be consummated.

SHAOWU

This station is rejoicing in the acquisition of a first-class bull calf of Ayrshire stock, paid for by a wealthy Chicago friend of the mission. Said calf was found in America, near San Francisco. "He has a blue ribbon ancestry, and is a good looker." Here is his picture.

"GILMAN'S IMPROVER"
Ayrshire pedigreed bull calf bred at Gilman's Ayrshire Farm, California

MAZATLAN, MEXICO

The Board has just authorized the mission to purchase land in a healthy portion of this "distributing center" of the West Coast of Mexico, to erect a suitable missionary residence for Mr. and Mrs. C. E. Crawford, and to proceed to develop the work begun by the late Mr. Barber and his wife. The W. B. M. P. is also planning to push its educational program for Mazatlan.

TEHSIEN, NORTH CHINA

In the South Suburb Church of Tehsien there is a most progressive organization, having numerous committees who know how to work. One of these is the Music Committee, which provides music not only for the regular service, but for all special events. The volume of sound that an organ can make is not sufficient for leading the singing in the church service, consequently a cornet played by Mr. He is brought into service.

The chairman of this Music Committee earnestly hopes that somehow new musical instruments, such as horns, cornets, and flutes, may be sent out from America in order to help along this work.

AHMEDNAGAR, INDIA

There are student volunteers in India, judging from a letter just received from Wilbur S. Deming. A few boys of the Union Training School have started a student volunteer band under the caption, "The Christian Volunteers of India." Five boys have pledged their lives to Christian work, and meet together weekly for prayer. They aim to spread the movement to other schools, as there

COURTYARD OF BOYS' SCHOOL AT MA T'OU

is tremendous need for such a movement. The students of India are everywhere feeling not only the spirit of nationalism, but also the responsibility for the development of the spiritual life of the people of India.

PEKING

According to Ernest T. Shaw, a Christian Boys' School has been started at Ma T'ou. The money for this came from Mr. Frank Hall, of New York. When the gentry of the city heard that the mission was planning to continue the school, they offered to lend the mission the use of the fine little temple shown in the accompanying picture.

The community here is entirely agricultural, and the school is likely to become an agricultural grade school. The teacher in charge even gives from his own meager salary to help pay the running expenses of the school.

FENCHOW

Mr. Pye reports sixty-nine churches and preaching places. Of these only nine have appointed women workers. The station has more applications from would-be students than it can find room to accommodate. The station is on the morn of a great ingathering into the church. There are many things to confirm this. Who would have thought eight years ago a school for the bound-footed and bound-minded would be registering 500! The possibilities are infinite.

Co-education will probably begin at Fenchow at the top, as two of the women teachers are to be sent to the classes in the men's department of the Harwood Bible School. "We must train workers; we dare not wait."

THE IDOL ROOM LOANED FOR SCHOOL

TEMPLE LOANED FOR A BOYS' SCHOOL

FOOCHOW

The Chinese tutor of the boy ex-Emperor, in Peking, is a Foochow man. He still wears the queue, and in other respects is very conservative, yet he retains his good will for the Y. M. C. A.

Foochow College is within eight of 500 students; the school is running well. Never has there been a better spirit. Apparently the students seem more manly than ever.

There has been an effort on the part of the Christians of Foochow and others to decrease the amount of gambling. The Moral Welfare Association has been particularly active along this line. An anti-gambling propaganda is carried on by the church.

LETTERS FROM THE FIELD

Gogoyo, Mt. Silinda, Africa

"One of the horrible things that continually happen in heathen lands was just brought to our notice. A man, tall, well-made, but greatly emaciated, naked except for a loin cloth, staggered up the path to Mr. Dysart's house. He was unable to speak, but tried again and again to drink water out of a gourd which he carried. Every time he drank the water gushed out of a great gash which had been cut across his throat.

"Nobody about the place knew him, and in answer to questions he showed us on his fingers that he had been traveling five days. We could see that some one had tried to sew up the wound with bark. Mr. and Mrs. Dysart and I held council together and decided that the wound was too old for us to be able to stitch it together (even if we knew how, which we do not). Also we feared that closing the wound might cause internal infection. So we did the best we could to nourish and make him comfortable for the night, sending out to the Christian homes around to try to gather together enough men to carry him to Silinda, in a *machela,* to the doctor. We got the poor man off in good season next morning.

"The men reached Silinda on Saturday, and when they returned to us they said that by bandaging his throat with a piece of cloth the sick man had been able to speak and had told his story. He said that his name is Machumuru, that his home is at Mafusi, not far from our outstation called 'Southdown.' He left home alone with two bundles of tobacco (in the leaf), which he planned to sell at Malata—far beyond here—in Portuguese territory.

"After having traveled the greater part of the way, he was unable, one afternoon, to secure a place to sleep at any of the kraals he passed. So he prepared to sleep on the veldt. During the night three young men from the

A HEATHEN DANCE, NOT FAR FROM GOGOYO

last kraal which he had passed came and attacked him. One seized his legs, another his arms, while the third held his head and cut his throat with a knife.

"They then lighted matches and looked at him and said, 'He is dead.' After having dragged him away from the path, they (to use the native expression) 'threw him away in the grass,' and went off with his tobacco. The man traveled for four nights, hiding most of the days, but on the fifth day he walked until he reached Gogoi, at about four in the afternoon. The man said that at two kraals he passed people had tried to sew up his wound with bark.

"Of course, we have heard only one side of the story, but it is quite probably the truth. Dr. and Mrs. Thompson write that it is possible that the man may live."

(Miss) Minnie Clarke.

From Umzumbe, South Africa

"I wish you could see our young folks—I have a big family! Just now I have a night school of over fifty little herder boys. They come almost naked, or dressed in such rags as they can scrape up from their family connections. The rags, of course, are donned only for the night school! About ten o'clock in the evening the little army is marched past in the dark to the room in Umzumbe Home where they sleep. Then again, sometimes when I am up at dawn, I see their shadowy forms slipping off among the trees. They come in all weathers, sometimes bringing a bite of food, which they swallow in the dark just before going to sleep. Some walk two or three miles to school, but there they are every night. Sometimes they are so sleepy we just lay them out on the floor, and let them have a nap in school time, for they are herding all day, and cannot take naps then, or the cows would be sure to get into somebody's garden.

"I have a teacher for these boys, but I have prayers with them, and we do have good times. We have been having the story of Paul lately, with a map of Palestine, so the first lesson in geography is starting with Jesus' country, and the boys like to point to Durban and Umzumbe and trace the way to Jerusalem.

"Besides the night school, I have a 'Pathfinders' Club'—sixteen boys in this club, and we expect they will enter Amanzimtoti Institute next year." *(Mrs.) A. B. Cowles.*

Tarsus, Asia Minor

"Our work grows steadily. From the minimum enrollment of fifteen, our Academy has increased to fifty; the newly started Grade School has seventy-five boys and girls. Mrs. Nilson is beginning, this spring (Letter dated March 20, 1922.—ED.), a kindergarten with twenty children.

"Our Sunday school had dropped from 300 to 20; but yesterday there were 175 present. We studied the lesson and recited the Golden Text in five languages—English, Turkish, Greek, Armenian, Arabic. In the afternoon I preached to about 180 in our own chapel. In a spirit of sympathy the various races worship together. We recite the Twenty-third Psalm and the Lord's Prayer in unison, the children sing a song, a student reads a chapter in 'Pilgrim's Progress,' an old graybeard reads a chapter in the Bible, I preach in Turkish, pray in English, and pronounce the benediction in Turkish.

"The offering goes to the support of Dr. Haas's weekly clinic. Yes, each week Dr. Haas rides down from Adana, and spends Wednesday morning looking after 'sicks'—forty to fifty patients—and during the week Mr. Goldsbury cares for them after his classes.

"None of us is discouraged. There is just as much work to do as ever, only different. Where hearts are willing, God teaches us how to adapt ourselves." *Paul E. Nilson.*

From Erivan, Armenia

"I am glad to be back under the Board again after work with the Near East Relief.

"While I was in Tiflis I made a point of attending as many different churches as possible. During five Sundays I visited thirteen different churches—three Armenian Gregorian, five Georgian, two Russian, one Polish Catholic, one German Lutheran, one Armenian Protestant. Almost without exception I saw devout worshipers. The Russian and the Armenian Protestant showed the best attendance. These are the two I am most interested in. The former shows the way the wind is blowing in Russia, I hope, and the latter shows that we have immediate cause for encouragement in our work. Our pastor at Tiflis is sincere and intelligent, a graduate of Anatolia College, a Van man. This is the work taken over from the Swedish Society. If we keep it we must start a school.

"I was in Erivan for New Year's Day. At the Protestant church service, in the forenoon, about 400 were present. The afternoon service brought out 100, while the attendance at the Sunday school, they say, was 300. Thus as many as 800 people attended the Protestant church that day. I felt greatly cheered over the prospects for our future work there."

(Rev.) H. A. Maynard.

From Salonica, Greece

"There have been two missionaries here for more than twenty years before Salonica became Greek, but all of that evangelistic work was done in the Bulgarian language. The coming of the Greeks 19 years ago cut off all orthodox Bulgarian churches and schools, so of course the Protestant work suffered the same fate. With the readjustment of boundary lines since the Great War, most of these twenty-seven outstations in the Bulgarian-speaking villages lie within Serbian boundaries, and are being taken over by the Methodist Church. Of these within the Greek boundaries, Drama and Kavalla seem to have suffered the most severely. The old congregation at Drama has been reduced to fewer than ten, and the pastor is keeping books in a tobacco concern to get a living. He is greatly in need of encouragement and help in building up a new Greek constituency.

"The Serres pastor died during the war, but a Bible seller with real zeal and fire is pushing the work there. His letters sound like Paul's epistles. His congregation of twenty-five or thirty wants to buy or build. Now is the time to help them expand. They are so in earnest that they are meeting with some organized opposition. The regular visits of an American who understands the Greek bishop there are vital.

"Nearer to Salonica, another outstation, Yenetsa, may be reached by a three-hour automobile trip. It *was* a large Turkish city of over 2,000 Turkish houses and half as many Christian. The number of Turkish houses has been reduced to 200. But the Turkish language still carries one on there better than the Greek, because many of the older Bulgarian-speaking church members have not yet learned Greek. There is great hope in the children there. We have just placed a Bible-woman there, the daughter of the invalid pastor. She is new to that work and needs close supervision through weekly letters and at least monthly visitors. The Turkish barracks there contain 150 families of Black Sea refugees in great need. Much depends on the person back of the Bible-woman, as she reopens in the Greek language work which was Bulgarian for so long.

"We think much about the thirty Protestant families from the Black Sea region located in three refugee villages just an hour's train ride out from the city. The pastor who is shepherding them is preaching Sun-

days and teaching day school in a tent. He is teaching for the first time in his life, and his school is surely in need of weekly supervision to be respected by God and man. He has a great love for children, though he is a bachelor, and with supervision of one who speaks Greek and Turkish, the school and church have great possibilities. They are such lovable people and so responsive. If no American backs the school, the Government may close it down."

Ethel B. Brewster (Mrs. J. R.)

From Samokov, Bulgaria

"The year so far may be summed up as a year of scarlatina, English, and student organizations. We have been hard hit by outbreaks of scarlet fever, the Girls' School having been under three quarantine periods of two weeks each, and the Boys' School two. Just now, also, the Girls' Boarding School is having an epidemic of mild influenza. So far we have not had one case. Fortunately there have been no fatal cases from either disease. These epidemics are running through the whole country.

"We are paying much more attention to English this year than ever before in the history of the schools, as you are probably aware. The first-year gymnasium classes have twelve recitations a week. In this way they are learning in one year more than most of our students learned in the whole eight-year course by the old method of puttering along at the rate of three or four recitations a week.

"During the second semester, which is just beginning, we shall teach these new boys other subjects in the English language. The significance of this revolution in the English teaching here is far reaching. I conduct prayers every evening in English. Soon the boys will be reading American boys' magazines with pleasure and interest. That means that American ideas will 'catch on' much quicker than through the medium of the vernacular. We have started the Boy Scout movement here this year. Also a sports organization which is introducing all our games. What we need now is more young American teachers to bring the best of Christian America to the boys *in the flesh*.

"Besides the Scouts and the Sport Club, other new organizations this year are a school orchestra, a greatly enlarged and improved church choir, and a school newspaper. We have a fine Russian gentleman heading our music department this year."

Mr. Paul Rowland, Samokov.

Tirumangalam, India

"A short time ago we had a Christian Endeavor Rally, to which the children from the Kallar schools near here came. Out of 300 children present, I do not know that there was one Christian. The program was provided by the children largely, and we gave Bibles and other things as prizes. One little Hindu boy who took the prize for giving Bible verses was able to recite over 200 of them. Some schools dramatized portions of the Bible, and they did it with a snap and dash that was good to see. We had one school where the villagers had objected to Bible instruction. It so happened that the adjacent village took a lot of prizes and went home with their Bibles, and so on. Seeing this, the objectors went to their school-teacher and said: 'The school over there took a lot of prizes and we did not get any. How is this?' He explained, 'They are having Bible teaching now.' Their objections did not go very deep. If a teacher wins the love and friendship of his village, there is not much trouble about teaching the Bible.

"Government is paying for thirty Kallar boarders here at Tirumangalam; and for twenty-five more at Pasumalai. They are bearing the major portion of expense for sixty schools. They pay us over 900 rupees per month. We are planning a build-

ing to accommodate fifty or sixty more boarders here."

Rev. Raymond A. Dudley.

From Miyazaki, Japan

"You will be glad to know how the year starts off under the new *régime* (Kumiai-Mission Coöperation). I went to all the churches in the country round about for which we had been responsible and bade them good-by towards the end of last year. I also told them that in the new arrangement I had no longer any direct responsibility for their on-going; but that that fact only made me the more eager—and in some cases better able—to help.

"They all responded most cordially, and want the old friendly, helpful intercourse to continue; in two cases they went right ahead, and have asked me to help them weekly in classes. The second place has not yet had the definite arrangements made; but one place, Miyakonojo, I am already visiting weekly.

"On my last Saturday's visit: at 1.30, the Commercial School boys, forty-one in number, came. They are of ages from about our eighth grade to third year High School. I gave them some English pronunciation drill and conversation; then they heard in Japanese about the kind of a God we Christians worship, as Jesus tells us in the wonderful 'Lost Son' story.

"Then twenty-three Academy boys, mostly of fairly high grade, came for some Bible in English and Japanese. A book published by the Osaka Y. M. C. A. and the English Bible are used by them.

"Then some school girls, only six this time, but more promised later, came for about the same program as the Commercial boys.

"One and one-half hours each with three classes uses up one afternoon pretty well. That evening I had a teachers' class in Fosdick's 'Manhood of the Master,' with nine present. Then I returned on the last train, arriving home a bit before midnight—but I am usually able to stretch out and sleep on the train. Teaching a Bible class is my ideal of work; so to have over eighty young men and women being introduced to their Saviour is a tremendous source of happiness.

"On the Friday before that day we opened a new class for women in our home. It is especially for the kindergarten mothers, but others come too. There were fifteen present, and more promise to come.

"On Wednesday I went, at the invitation of a young man we had brought

ENTRANCE TO SHINTO SHRINE, MIYAZAKI

KINDERGARTEN BUILDING AT MIYAZAKI, JAPAN

to Christ five years ago, a two-mile walk out into the country, where he gave me the opportunity of speaking to his Young Men's Association. Farm lads of no great education—how to speak to such little ones of Jesus?

"On Thursday afternoon nine normal students came for a lesson; and that evening I had my usual (this is the third year) class in English for men of university education. On Sunday morning, at the church, the normal boys, with a sprinkling of miscellaneous young men.

"So it goes. Do you wonder that I am rejoicing in my privileges?"

(Rev.) Charles M. Warren.

Madura, India

"The other day I had the privilege of assisting in the ordination of a new pastor, at Sevvalpatti, near the seashore, thirty miles south of Aruppukottai. The previous pastor had been there twenty-six years, and was present to give the right hand of fellowship to his young successor.

"A sandy soil, with palmyra palms as the chief product, and a cool sea breeze blowing over all, was nature's setting. Eastern and Western forms of worship united within the church, and Eastern music of horns and drums, accompanying the fantastic dancing of practiced men in procession around the village, emphasized the joy of the Christians as they conducted their new pastor, surpliced and loaded down with garlands, to his home."

Rev. John S. Chandler.

From Sirur, Poona District, Marathi, India

"You may be interested in an experiment our Indian church in this section is trying. Some years ago the church organized itself into what we would call presbyteries, for the care of the illiterate and weak country congregations. These church associations undertook to support themselves as much as possible, raising the salaries of their pastors. But through lack of independent leadership and proper organization, this plan had largely failed, though in a good year one or two of the stronger associations will succeed. Still, the foreign missionary is looked to for guidance and support.

"This situation has been much on the heart of our chief Indian leader, a young, talented member of the mission, Mr. Nodak. So, finally, he decided to resign from the mission, and to devote himself to the local association, to which our Sirur churches belong. He accepts less salary, and becomes the superintendent (or bishop) of the Christians in this section, and undertakes to raise money for the circle-pastors, and for his own support eventually. The mission guarantees his payment for one to three years, as may prove necessary.

"The plan is also for the Association to take over the work of the preachers and village teachers in this area, receive a grant from the mission covering a large part of their expense, and administer this important work, for years carried on by foreigners. This constitutes the most important step in carrying out the watchword of our mission: 'We must decrease, but the church must increase.'" *(Rev.) Edward W. Felt.*

From Ceylon

Principal John Bicknell, of Jaffna College, says that it is his conviction that the Kingdom is to come soonest, not by withdrawing missionaries and leaving the people to themselves, or by withdrawing funds from America, but by increasing the amount of work done by the people while going on with our own work, and by increasing their gifts at the same time that we continue to give. His mathematics teach him that a native plus a missionary is more than either one alone; and his experience teaches him that there is something that comes from the union of the two beyond what is shown by the simple addition of missionary to native.

System does not work perfectly; there are hitches here and there, yet the missionaries feel that they are moving on in the direction of giving Tamil associates a larger part in the work which heretofore has been done by the mission, while at the same time the missionaries find a place to coöperate with their Tamil associates.

MANEPAY TEMPLE, CEYLON

THE BOOKSHELF

Church Finance and Social Ethics. By Bishop Francis J. McConnell. New York: Macmillan Company. Pp. 130. Price, $1 25.

Bishop McConnell writes under the impression that the denominations of America are about to experience a large accession of funds, and that, therefore, special dangers are to be faced. The book abounds in expressions like these: "The material resources which are bound to stream into ecclesiastical coffers in an increasing flood;" "The piling up of riches in the treasuries of the Protestant churches;" "The ample material which the missionaries will soon have." Readers of the *Missionary Herald* will not need to be told that we have not reached this impression —quite the contrary. This book was written soon after the successful drive of the Methodist Episcopal denomination, which brought subscriptions amounting to $113,000,000, and which a good many people at the time regarded as presaging a day of missionary and ecclesiastical opulence. We understand the delay and failure in the payment of pledges on their centennial fund are causing the Methodist officials not a little apprehension, and quite likely these officials would qualify some of the Bishop's conclusions and warnings.

Yet, after making all due allowance, we regard this book as timely and valuable. The ethical problems raised by church finance are real, and in some instances pressing. To single out one problem—the accumulation of endowment funds of churches and missionary societies—warrants careful attention. To what extent should the gifts of this generation be expended during this generation, and to what extent should they be capitalized for the indefinite future? We could wish Bishop McConnell had given more attention to this rather intricate question. Among the dangers which he points out we note the following: The phrasing of appeals to render them convincing to wealthy contributors; the danger of invested funds tying up the Church unduly to the existing industrial order; in the handling of large funds, the danger of becoming "capitalistically minded." The author makes a fine appeal for a sincere and Christian facing of all the liabilities involved in the securing and handling of the gifts of God's people. He holds that what Jesus said about the peril of wealth for the individual is equally valid as to the peril of wealth for an organization. The inquiry covers the discussion of the Church as owner, solicitor, philanthropist, investor, employer, a chapter being devoted to each of these phases. There are also chapters on "Christian Expenditure," and "Missionary Effort and Financial Policy." The positions taken impress us as reasonable, sound, and Christian—a good book for secretaries and mission board administrators to read.

C. H. P.

In your study of India, this year, do not fail to have on your table

INDIA

ITS LIFE AND THOUGHT

By REV. JOHN P. JONES, D.D.

The fruitage of keen and sympathetic observation during 30 years residence in India. An authoritative work on all aspects of 20th Century India; the daily life of the people; the good and bad in Hinduism; and the miracles of modern missions. *At your Religious Book Store. Net $1.00*

DORAN BOOKS GEORGE H. DORAN COMPANY
244 Madison Ave., New York
Publishers in America for Hodder & Stoughton

Is It the Chinese or the Slavs?

If we were to mold the future, the reasonable course would be to look around for a race which would best counteract the deficiencies of ourselves, and to favor a mixture in isolation. We need to remedy the unrest and excitability of the present population by producing a more stolid and hard-working people; to counteract the lack of security by a sense of permanence and commercial morality; to hinder the prevalent waste by the development of a frugal and saving habit; to keep our knowledge to its right uses by a peace-loving people who do not glorify fighting; to turn our intellectual frivolity into a love of solid reading and literature. We need a race less sensitive in nerves, though not less perceptive in thought; and above all, it must be a race which commands the respect of those who have lived among it and know it best. I leave it to the reader to think what cultivated race of the present world would fulfill these conditions.

W. M. Flinders Petrie, Professor o Egyptology in University College, Lon don, in the "Yale Review."

Testing the God to Whom they Sacrificed

The response to the Christian message is seen not merely in the number of converts, but also in the abolition of heathen customs. For example, the *Dnyanodaya* tells the following story from Sadhu Sundar Singh. The inhabitants of a small village in Tibet used to sacrifice a small boy every year under a special tree. On the occasion of the annual sacrifice one year, the choice fell upon a lad who was the only son of his widowed mother. The day before the sacrifice was to take place, the mother, overcome by her grief, was making loud lamentation. This was overheard by the head priest of the shrine, who asked her why she was wailing. On receiving her answer he said to her that she need not weep, for he himself would offer his life in the place of her son.

The next day, at the time of the appointed sacrifice, he took his place on the spot under the tree. When the moment for him to be sacrificed had arrived, the priest said to the people: "Do not touch me. If the god is a real one, he will himself come and take away my life."

They then remained there on watch for a long time, but when nothing at all happened, many gave up their belief in the god, and from that day human sacrifices were ended in that place. Today only goats and sheep are offered there.

It is noteworthy that this is a region in which the Moravian missionaries for many long years have devoted themselves to the spread of the gospel, and it may be that the story of the true and great Atonement was what led to the abolishing of the human sacrifices.

Rev. Wilbur S. Deming, Union Training School, American Marathi Mission, India.

The Pathos of Poverty in India

I remember a little girl of about fourteen who was working on the mission farm clearing out the cowstables, earning four cents a day. We have no difficulty in getting all the labor we need, because we pay more than the market rates; work is regular; full pay is there on pay day without fines or deductions.

This girl was married and rejoicing in her first baby boy. I noticed that after the work oxen had gone out to plow, this little Indian mother would lay her dear little brown baby son in the manger, just as once another Little Baby was laid in a manger. She would fill her basket with cowdung, put the basket on her head, carry it out to the fields where it

was to do its work, then return for another load, and each time she came back she loved and fondled her little one. She was a glad, happy, proud little mother, singing at her work. The Maharajah of Bikaner, that Indian king who was one of the Indian representatives at the Peace Conference in Paris, invited me to draw up a scheme for agricultural development in his country. It involved travel over the state and took me about three weeks. When I returned to Allahabad the little mother was walking round sad and disconsolate. I said, "Hello, Nanki, what is the matter?" "O, Sahib, he died," she replied. "Why did you not take him to the Mem-Sahib? You know my wife would have given you medicine for him." She answered, "It was not medicine he needed, but food. I could not nurse him. With four cents a day, could I buy milk for him and food for myself? Why, Sahib, if I could not nurse him he had to die." Many Indian mothers have Nanki's experience.

Sam Higginbottom in "The Gospel and the Plow."

A Journalist's Creed

I believe that the journalism which succeeds best—and best deserves success—fears God and honors man; is stoutly independent, unmoved by pride of opinion or greed of power; constructive, tolerant, but never careless; self-controlled, patient, always respectful of its readers, but always unafraid; is quickly indignant at injustice; is unswayed by appeal of privilege or the clamor of the mob; seeks to give every man a chance, and, as far as law and honest wage and recognition of brotherhood can make it so, an equal chance; *is profoundly patriotic, while sincerely promoting international goodwill and cementing world comradeship;* is a journalism of humanity of and for today's world.

Dr. Walter Williams, Founder and Dean of the School of Journalism of the University of Missouri, in "The Weekly Review of the Far East."

A High Official's Opinion

During the years when I was reading in the Madras Christian College, living in the midst of professors and with my fellow classmates, I learned the ideals that a Christian mission places before the students. It was not the study there, nor the lectures, nor the library that influenced me most; it was the personal intercourse, the simple life, the selfless service of the missionaries. The Christian college stood for building up the character of the students and development of the whole man.

The question is again raised now whether mission agencies are required for our national regeneration. If there are those here tonight that are opposed to them, I shall not agree with them. If you accept that Western culture is necessary for us, as we have much to learn from that source, as Dr. Tagore remarked, then you will agree that mission agencies are in the right place. We must learn sympathetically from all sources that will improve us. Mission agencies do not work for our degeneration. It is in the blending of the ideals of the East and the West that our salvation lies. We cannot maintain our nationality by exclusiveness. Can any nation live isolated and exclusive from others? Is any progress possible by living in a circumscribed circle?

From address by the Honorable Rao Bahadur A. P. Patro, Minister for Education, Madras, at the Anniversary of the American College, Madura.

With Reference to Extraterritoriality in China

Mr. Ku Hung-ming thinks that "supposing Chinese law and Chinese courts are so abominably defective and corrupt as they are represented to be, yet surely what is good enough for 400,000,000 Chinese, who are also human beings to submit themselves to, should also be tolerated by a few thousand strangers who came to live in this country as guests." The real question is why 400,000,000 human

beings, Chinese or otherwise, should have put up so long with the sort of jurisdiction we see in China.

From the "North China Herald."

We are realizing as we never realized before that the Christianizing of men, of *all* men, in *all* their relations, is not so much a matter of interest to the *church* as a matter of life and death for *the world.*

Dr. J. F. McFadyen, in the preface to "Jesus and Life" (Doran Co.).

As to Chinese Minerals

The popular notion that China contains fabulously rich mineral wealth is evidently the result of impressions given by the writings of travelers from Marco Polo's time down to the present. Somehow this same idea has gained credence with the Chinese, especially the official class, most of whom are still living in a fool's paradise as regards the immensity of such wealth.

Speaking recently before the Mining and Metallurgical Society of America upon the mineral resources of China, H. F. Bain, now Director of the United States Bureau of Mines, remarked that "there are excellent reasons for discounting the rosy predictions that have been common in recent years. . . . While the countries of the Orient (China especially) are capable of yielding minerals and mineral products in wide variety, there is no warrant in our present knowledge or in the probabilities we may infer from it for considering them extraordinarily rich in minerals." Another well-known mining engineer, G. E. Brown, writing about mining development in China, said, "Conversation with engineers who have visited other provinces has led me to agree with them that the mineral deposits of China are more disappointing than otherwise." Again, Bailey Willis, geologist to the Carnegie Expedition to China, 1903–04, wrote thus: "Inhabited several thousand years by a people skilled in the use of metals, China has but little unprospected territory. . . . Practically all her metalliferous resources are known. . . . There is no one region which may be characterized as specially rich in minerals." That world-renowned mining engineer, Herbert Hoover, regarded the gold, copper, and other related minerals in North China as rather poor; Pope Yeatman, a prominent mining engineer, was rather greatly disappointed with what he investigated along the Yangtze Valley; Le Clere minimized the glowing accounts of the mineral wealth of Yunnan; W. H. Shockley disillusioned the Peking Syndicate in regard to the supposed unlimited iron resources of Shansi Province. Such opinions do greatly offset the popular idea that China possesses an untold amount of mineral wealth. My experiences in China have led me to concur in these opinions.

From "The Weekly Review of the Far East"

WORLD BRIEFS

Max Yergan has been sent by the Colored Men's Department of the American Y. M. C. A. to become the first permanent secretary of the Y. appointed for service in Africa under the British National Council of the Association.

A window has been unveiled on the south side of the nave in Westminster Abbey in honor of Sir George Williams, founder of the Y. M. C. A., and of the service rendered by the Association during the war.

Mr. William G. Landes, of Philadelphia, has been made General Secretary of the World's Sunday School Association, filling the place made vacant by the death of Dr. F. L. Brown, on March 23. Mr. Landes has been general secretary of the Pennsylvania State Sunday School Association for eighteen years, and has attended four of the conventions of the World's Sunday School Association.

A tableful of people were silenced one evening when Wu Ting Fang, then Chinese Minister to the United States, said, in reply to a question asking what the Chinese had in the religion of Confucius that is equal to the Golden Rule:—

"Confucius teaches us to beware of our enemies and always look out for our own interests. And we do it."

"And you call that a better doctrine than the Golden Rule?" asked a diner.

"Yes," replied the great Chinaman, "because we do it. You teach the Golden Rule, and to love your enemies, and none of you do it."

And the table was silent.

THE CHRONICLE

Arrivals in this Country

April 13. In San Francisco, Mr. and Mrs. Lloyd L. Lorbeer, of Pasumalai, and Rev. and Mrs. Azel A. Martin, of Dindigul, all of the Madura Mission, India.

April 16. In New York, Mrs. James M. Hess, of Madura, India.

April 24. In New York, Rev. James M. Hess, of Madura, India.

Arrivals on the Field

April 10. In Kobe, Japan, Rev. and Mrs. Samuel C. Bartlett, rejoining the mission.

Births

March 4. In Mt. Silinda, Rhodesia, South Africa, to Mr. and Mrs. Emory D. Alvord, a daughter, Virginia May.

Who's Who on the Mission Field

Rev. William O. Ballantine, m.d., Rahuri, India, 1875. Now on furlough in America. A graduate of Amherst College and University of New York, Dr. Ballantine went back to the land of his birth for his life work. Rahuri itself has about 6,000 people and the people are the Bhils—some of the same race which Kipling's story, "The Tomb of His Ancestors," has introduced to us. In the forty-six years of Dr. Ballantine's service he and his helpers have had the building up and care of ten churches, twenty-nine schools, having three pastors, thirty-five teachers, and four Bible-women, in an area of 900 square miles, with 75,000 inhabitants. He belongs to the Marathi Mission.

Isabella H. Curr, m.d., Inuvil, Ceylon, 1896. Dr. Curr has left Jaffna for furlough in Scotland, her native place. McLeod Hospital, of which Dr. Curr is head, has increased under her management, from three wards with twelve rooms to eight wards with thirty-two rooms; the hospital grounds have increased to over sixteen acres and the institution has now twenty-seven nurses. Several impressive ceremonial functions given by the people of Jaffna in farewell to Dr. Curr gave proof of the esteem and affection in which she is held.

Sarah M. Field, Kobe, Japan, 1917. Teaching Bible classes, cooking classes, etc., in Kobe College. Studied language for a time at Shikoku, in a Japanese home. She says: "And what is missionary work but super-friendship? . . . Let me say that I was amazed and delighted at the ready entrance to homes and lives that my knowledge of cookery gave. Perhaps it is like 'County Demonstrator Work' glorified. At any rate, if I had known in America that

'evangelistic work' meant this, it would not have been such a strangely impossible-seeming thing. . . . My first term at Kobe College is nearly over, and I cannot tell you my happiness over it all."

Rev. Marion E. Hall, Maebashi, Japan, 1915, shortly coming home on first furlough, writes: "I am mighty proud to be connected with the American Board Mission. I believe it is the mission that is making the real contribution toward a united front for Christianity in Japan. The new move we have just made with the Kumiai body (see *Missionary Herald,* January, 1922) is already proving its worth." Mr. Hall also says that he hopes to be used, while on his furlough, to show Japan to the churches at home. Don't forget him.

Kate Fairbank Hume (Mrs. R. A.), Ahmednagar, Marathi Mission, India, 1882. Superintends twelve Bible-women—studies Bible with them four days a week, talks and plans with them on work for non-Christian women, and superintends large classes of uneducated women taught by some of the Bible-women; she superintends a Widows' Home in which women live who go out by the day to various kinds of work; she is advisor, helper, and dispenser of various forms of aid to scores of women in Ahmednagar's Christian community, and since the serious illness of Miss Gertrude Harris, Principal of the Women's Bible Training School, Mrs. Hume has given some time regularly to this institution. Mrs. Hume is also known far and wide as the head of a most hospitable missionary household.

Rev. Robert A. Hume, D.D., Ahmednagar, Marathi Mission, India, 1874. Senior member of the mission in time of service and a distinguished leader in the Christian Movement in India. Dr. Hume was born in Bombay, March 18, 1847, of missionary parents. Educated in this country at Williston Seminary, Yale College, and Yale and Andover Theological Seminaries. Sailed to missionary service in India in 1874, and has ever since been stationed at Ahmednagar. Is on his seventh term of service. An all-round missionary: in evangelistic and district work; head of divinity school; editor of *Dnyanodaya* and prolific writer; leader in famine and plague relief undertakings; a friend of all good works and a comrade of all good workers.

On March 18th was celebrated the seventy-fifth birthday of Dr. Hume, with a deluge of letters and telegrams from both America and India; and with a day full of assemblies of one sort and another at Ahmednagar. At the community meeting in the church, a high English official was chairman. Representatives of the Hindu, Mohammedan, Parsi, Jain, Anglican Mission, Salvation Army, and Roman Catholic communities were present.

Rev. Joseph E. Walker, D.D., Shaowu, China, 1872. According to Chinese reckoning of birthdays—one year as soon as you're born—Dr. Walker has just passed his eightieth birthday. It was celebrated. The "Mother Church" at Shaowu was wonderfully decorated, and on the morning of the Day a crowd of church folk, gentry, and officials jammed it to the door. A wonderful program, beginning and ending with firecrackers, followed. After dinner a procession of five hundred or more, with banners, trumpets, and firecrackers, paraded through the city and out the two miles to the Walker Memorial Church, in Shaowu's South Suburb, where another program of speeches, songs, congratulations, etc., went successfully through. Then the five hundred marched back with scarlet silk banners, twenty framed "honorific" mottoes, and a huge white silk umbrella, with the names of forty-two chapels, twenty-one schools, and eight "prayer places" inscribed thereon, to Dr. Walker's home, where his daughter, Miss Josephine, received them on the lawn under the centuries' old camphor tree, and served tea and cakes to the host. Among gifts was a set of four cane chairs and two tea-tables, presented by a church some eighty miles away. Besides Chinese characters woven into the backs of the chairs, one may also read in English the motto, "Joseph is our good Shepherd." Dr. Walker declares this is the "best funeral" he ever had. His biography would be lively reading and a valuable contribution to the history of China.

Rev. Charles M. Warren, born in South Carolina, went to Miyazaki, Japan, in 1902. Has been active in many ways both before the new Kumiai-Mission Agreement went into effect and since that time. Is one of three missionaries on the new Board of Kumiai Directors to supervise the evangelistic work of the church. Mr. Warren's work as a student is shown by the fact that a glossary of Buddhistic terms compiled by him has been incorporated in a Japanese-Sanscrit Lexicon, edited by an authority in the Imperial University, while the *Japan Advertiser* last March printed an intensely interesting article by Mr. Warren describing the wonderful archæological investigations made near Miyazaki, under a prominent Japanese official, with whom Mr. Warren was in close touch. But best of all Mr. Warren's work with the churches and villages around Miyazaki has increased steadily, till now he has thirteen regular Bible classes, besides preaching and teaching in touring visits.

FOREWORD

CHINA'S turn once more. She is ever on our hearts—thank God! She is especially so right now; not only because of her struggle for political unity and stability, but also because of the ethical and religious "re-evaluation" that is going on within her circles of thought. We can only reflect in this July number the message of the two great Christian Conferences held in China this spring. The National Christian Conference at Shanghai was epochal; it will have further attention in subsequent numbers. The meeting of the World's Student Federation at Peking in April was also too significant to be dealt with in one number.

India also calls for our thought. Thousands of American Christians are now beginning their preparation for their study classes in the fall. They will like Mr. Clark's review of Professor Fleming's new book. The review of Mr. Clark's own contribution to the mission study books of the year will appear in our next number.

We are glad to be able to give a glimpse of our work in Greece. St. Paul worked with his hands, we understand, at Thessalonica; so do many other Christians today on the heights above the town.

By all means read the Letters from the Field. You will be amply repaid.

Last, but by no means least, read the Livingstone Letter.

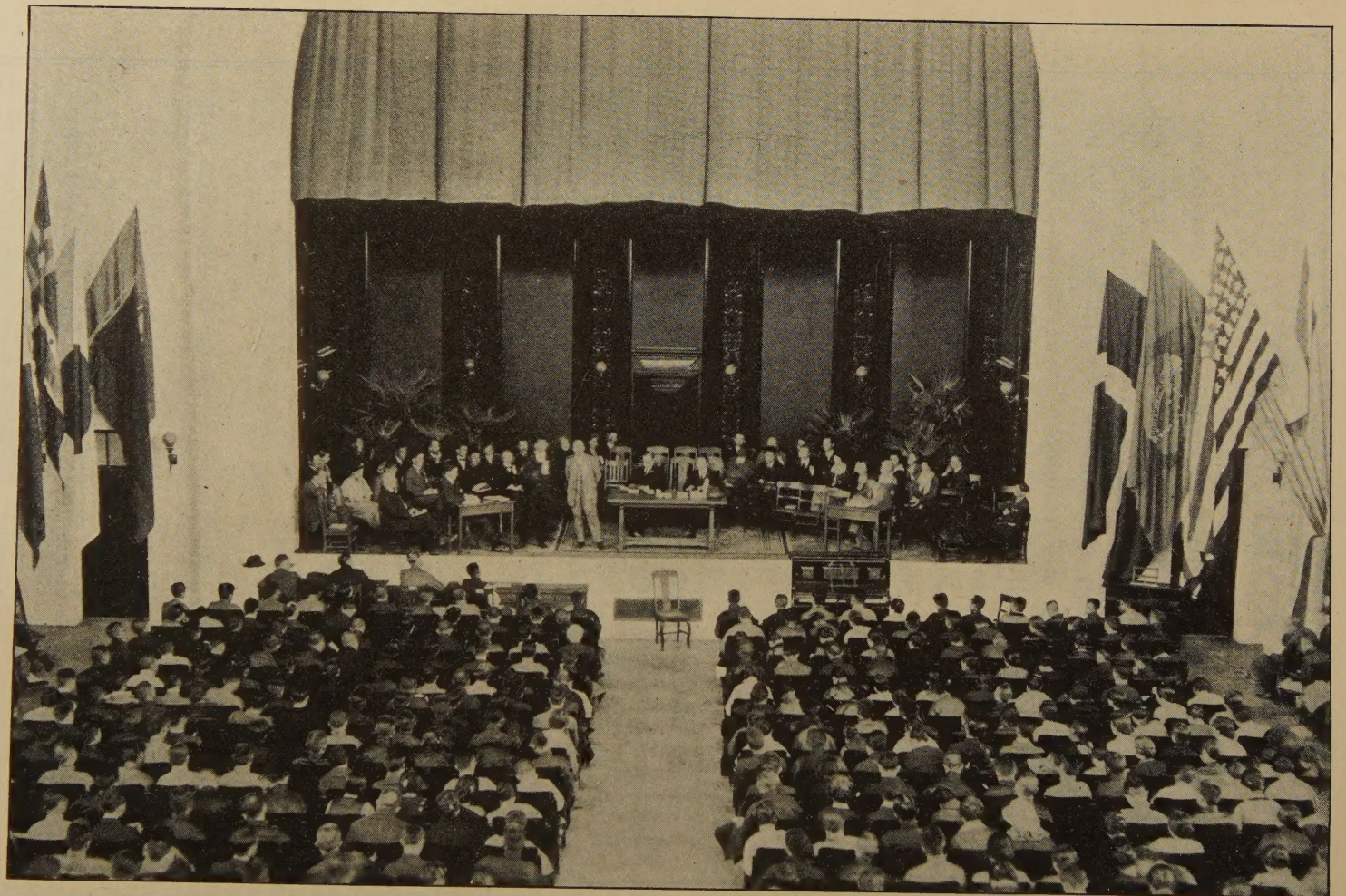


Photo by L. M. Meade, Peking Y. M. C. A.

THE WORLD'S STUDENT CHRISTIAN FEDERATION CONFERENCE IN SESSION AT TSING HUA, THE AMERICAN INDEMNITY COLLEGE

Dr. Mott and Mr. David Yü, Secretary of the Chinese Y. M. C. A., are at the table. Ex-German Chancellor Michaelis is speaking; returned European student interpreting